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# THE RICH CABINET

Furnished with varietie  
O F

Excellent discriptions, exquisite  
*Charracters, witty discourses, and*  
delightfull Histories,

*Devine and Morrall.*

TOGETHER WITH IN-  
vectives against many abuses of the  
time: digested Alphabetically  
*into common places.*

WHEREVNTO IS ANNEXED  
the Epitome of good manners, extracted  
*from Mr. Iohn de la Casa, Arch-bi-*  
*shop of Beneuentia.*

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LONDON

Printed by *I. B.* for *Roger Iackson* and are  
to be sold at his shop neere Fleet  
Conduit, 1616.

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# THE PRINTER

## To the courteous Readers.

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*GENTLEMEN.*

**H**Auing had the good happe  
(among other aduentures  
of Presse) to Print (not long  
since) sundry small frag-  
ments full both of honest  
reuelation for Wit, and vseful obseruati-  
on for Wisedome; fit to please and pro-  
fit the wel-disposed. And perceiuing the  
same (accordingly) to haue found gene-  
rall approbation and applause: howbe-  
it (I must ingeniously confesse:) neither  
so orderly digested by the Penne, nor so

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*To the Reader.*

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exactly corrected at the Presse (by reason of some vnseasonable hast:) as both the Author and my selfe haue since seriously wished. Now therefore, at better leasure (for your greater delight in reading, and ease in finding:) I haue here (with the helpe of a skiltull and industrious friend) Methodically reduced all into this *Rich Cabinet*; doubly furnished with ample Addition of newe Treasures of diuers kinds: which if you accept no worie, then the former, I shall bee the more encouraged to endeaour your further content to the vttermost of my facultie. So fare you well.

R. I.

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# THE RICH CABINET:

Containing  
*Descriptions, Characters, Discourses,  
and Histories; Diuine and  
Morall.*

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## *Affinitie.*

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*This wel may be the meake ones strong defence;  
And strö g ones weaknes may proceed frö hence.*



Affinitie cannot haue greater glory, then when the father is wise; the children vertuous; the brothers kinde; the cofins louing; and the kindred conformable.

Affinity is happy, where cofins & nephewes are well bred, and kinde consorts; sisters are modest and gracious maidens; bro-

B

thers



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thers are naturall and indiuiduall friends; children obedient and pleasing to their parents; wiues are vertuous and submisſe to their husbands, and wiſe and careful to gouerne their houſholds.

Affinity degenerating in honeſty, is like foule ſcabs in a faire ſkinne: ſuch Affines brings as much credit & comfort to their friends, as do lyce in their clothes; & they are much like of a lousie condition: they will cleaue cloſe vnto you, while you haue bloud to feede them; but if you begin to die, or decay, they goe from them that breed them.

Affinity doth ſometimes ſhew a catalogue of kinſmen, but a blank of friends. For it is not the ſimilitude of titles or names, but the reſemblance of like true and tender affection and harts, wherein the reality of right, and naturall affinity conſiſts.

Affinity of faire words and falſe hearts, are like *Tantalus* his apples, they are euer hanging round about him, but he may die for hunger, before he ſhall taſte them. Or they are like the apples of *Sodom*, that are faire without, and duſt within. Good for nothing but to deceiue hungry paſſengers,  
who

who would, but cannot feed vpon them. Affinity is pleased, when the children and childrens children, prooue the Parents delight; but if vngracious, they are more charge then comfort.

Affinity with needy and penurious friends, is like a stemme, that hath many suckers or vnder-plants; which are still drawing the iuyce away from the great and maine root, but themselues neuer bring forth a handful of fruit.

Affinity hath that priuiledge, that in lordly houses, and of inheritors, there ought to be the haunts of brothers, cosins, nephews, vnckles, and all other of his kin; bearing good will to their affaires, & supporting their necessities: in such wise, that to them is no houre forbidden, or dore shut; neuerthelesse, there are some brothers, cosins, and nephewes so tedious in speech, so importunate in visiting, and so without measure in crauing, that they make a man angry, and also abhorre them; and the remedy to such, is to appart their conuersations, and succour their necessities.

Affinity makes men presume in offences: but heere lies the danger, when kinsmen

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fall out indeed, they are at deadly food, and commonly irreconcilable: therefore a care must be had of the occasion, and a cunning to contrive a pacification.

Affinity setteth whole families many times at variance, even to the drawing of strangers to take part: but when an attonement is contrived, the rest are not only condemned, but pay for the mischief, when a mans blood returnes, and feare of overthrowing the whole family keeps malice in restraint.

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### *Anger.*

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*Ire's good and bad: if good, it still doth swell  
At ill: if bad, it frets at dooing well.*

**A** Nger is the heat of blood, as feare the defect of nature: but in both temperance bringeth men to perfection.

Anger and Envy makes the body leane, and macerates the minde, when it had need of restauration by rest.

Anger is sometimes manly, as griefe vvith reason is naturall: but to be outrageous

is



is beastly, and to cry, childish.

Anger without discretion turneth into furie, and continuing without restraint, endeth in sorow.

Anger vpon good cause is wisdom, and against sinne, honesty; and without sinne, holiness: but to braule and swagger is vnciuell.

Anger without force, is like a lustfull Eunuch, willing but weak; or like a mocked old man, that holds vp his staffe, but cannot strike: in both, a man shall show folly in willingnes to hurt, and inability to execute.

Anger bringeth hastie spirits in danger of hurt; and when the passion is cooled by consideration, repentance followes: but if it be too late, it is subiect to derision.

Anger and excesse of meates, are great enemies to health. For meates doe corrupt the humors, and anger consumeth the bones: so that if men did not eate ouermuch, and would not be ouer-angry, there should be little cause to be sick, and much lesse of whom to complaine. For the whips that do most scourge our miserable life, are ordinary excesse, and deepe anger.

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Anger, made great *Alexander* (like the least part of himselfe) kill his minionized friend *Clytus* : for, had it been drunkennesse, hee would haue tapt out his hart bloud before he heard him speake : for, drunkennesse is an afternoones madnesse, and can do nothing aduisedly. But it was bold, through friendly reprove from *Clytus*, stird *Alexander* to ire ; ire increasing by exasperation, became furie ; furie enflamed by the wild-fire of desperate rage, could not be quenched but with the life-bloud as it were of his own (or one he lou'd as his own) hart. Whereupon ensued too late repentance ; which grew to such excesse of sorrow, as diuided the King (as mad) from himselfe ; and almost life from the King ; who would haue made his proper hands reuenge vpon himselfe that improper act, had not his friends watchfull care matched his bloudie carelesnesse.

Anger makes men sad, meiancholy, heauy, sorowfull, and of an euill colour ; whereas those that be mery & glad, be alwaies fat, whole, and well coloured : so that without comparison, there be more which growe sick by anger they entertaine, then of the meates

meates they feed vpon.

Anger must not reuenge euery iniurie; for so shall a man neuer want worke, neuer want woe, but shall put his peace and felicitie in the power of euery enemy, vassal, or boy. He that wil goe to law vpon euery wrong, shal sildom gaine either credite or coine by the bargaine. After he hath forsaken his rest, imployd his cogitation, spent his time, mony, friends and paine, turnd slaue to his Lawyer, and his owne passion to haue his will on his aduersary, hee shall be a great looser by such a victorie.

Hee that will liue in the world and put vp no iniuries, is like him that sits and fights with a hiue of Bees: hee may crush, & kill many of them, but were much better to let them alone. For he shall be sure to be continually stung, in body or minde, in goods or good name.

Anger of a Superiour prouoked by iust occasion, may with conscience and credite proceed to moderate castigation: but must take heed of tormenting, least the offender inforced to repell outrage and violence, returne a mischiefe in his owne defence:



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or at least discredite his Superiour by an out-cry or vproare, if he can do no more. Anger must needs be auoided in officers of authoritie. For they ought to be honest in their liues, vpright in iustice, patient in iniuries, measured in their speech, iustified in that they commaund, righteous in iudgement, and pittifull in execution.

Anger is many times so beastly, that Magistrates or ministers of iustice, doe dishonour, misuse, shame and despise such as come to audience: so that the sorowfull sutor doth more feeble a rough word they speake, then the iustice they dilate.

Anger is no other thing but an inflammation of the bloud, as *Aristides* saith, and an alteration of the hart. *Possidonius* calleth it a short foolishnes: *Tully* saith, that vvhath the Latines call anger, the Greekes name vengeance. *Æschines* saith, that ire was caused of the fume of the gall, & the heat of the heart. And *Macrobius* saith, that anger groweth of some occasion, and testinesse of euill condition.

Anger hath certaine priuiledges, or if you will, notes of discouery: not to belieue our friends, to be rash in attempts, to haue the

the cheekes inflamed, to vse quicknesse with the hands, to haue an vnbrideled tongue, to be furiish and ouerthwart for small causes, and to admit of no reason.

Anger put vs to the triall of reason, whether wee differ from beasts. For they indeed enraged, runne vpon one another for reuenge: but men must consider the cause, the euent, and circumstances of repentance.

Anger not onely transformes vs into fooles, but also makes vs to bee abhorred of others.

Anger is sometimes a touchstone of vvisdom: for *Socrates* holding a dagger readie to strike his seruant, remembring himselfe, refrained because he was angry, and so might haue exceeded moderation. Which meditation bridleled *Plato* also vpon the like occasion.

Anger lifteth the heart to a mans tongue, vwhen a vwise man keepeth his tongue in his heart.

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*Atheisme*

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## *The rich Cabinet.*

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### *Atheisme.*

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*When beasts & kinde fiends God confesse, what  
Are men denying him? fiends made of men. (tho*

**A**Theisme maketh men worse then  
beasts, or diuels. For they belieue &  
tremble, when men neither feare God, nor  
the diuell, and therefore deserue a double  
hell.

Atheisme maketh Witches and Coniurers  
hells agents; and he that seeketh to them  
for help, goeth to the diuell by atturny.

Atheisme bringeth men to disobedience:  
for they are neither comforted with pro-  
mises from God, nor terrified with the  
punishments from hell; whereas yet the  
Oxe yeelds his necke to the yoke, the  
hound is at commaund of the huntsman,  
and the hawke stoopes down to the lure.

Atheisme and blasphemy are the high-way  
to hell, and maketh lies and stabs agents  
for the gallowes.

Atheisme maketh plenty of oathes, and hee  
that trusts them, is like him, which talks  
to,



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to the winde, and may haue aire for his answere.

Atheisme is the studie of the damned, and the diuell is author of the doctrine: for although men belieue there is no God, & so by consequence no diuell: yet therein is the cunning of the diuel more apparant, to harden their harts against the truth.

Atheisme is disputable, whether it proceed from pride or ignorance: for although Idolaters are not properly called Atheists, because they worship a dietie in the abominable deceit of representments; yet was *Pharaohs* host destroyed for hardnesse of hart, & contempt of religion. So we may say of the worlds inundation, the building of *Babel*, and the burning of *Sodom*.

Atheisme made the Giants war against the Gods, and *Salmonem* of Italy inuent fire-works to throwe vp into the element against thunder and lightning.

Atheisme can yeeld neither reason for the wilfulnesse, nor comfort in such opinion: for if there be no world after death, nor other life to be expected, how miserable is man to endure affliction, & how wretched

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ched to wallow in sensualitie ; wherein all creatures are limited saving man, neither raging extraordinary in their lust, nor tired with the feeling of distresse.

**Atheisme** makes a scoffe at all religion ; and because he sees so many religions , and so many sects of euery religion, he absolutely denieth there is any true one.

**Atheisme** is a cursed and a cosening kinde of witchcraft ; for as Coniurers goe away with their deceit, all the while they prosper in the same : so doth the reprobate in their contempt of God, till some extremitie appall them, and the fearefull appearance of horrible death bringeth nature by course to striue with life ; and then the conscience is racked for a new reckoning.

**Atheisme** is farre worse then heathenisme : For amongst them many vertues haue had passage : but amongst these, neither vertue nor vice haue any difference.

**Atheisme** is the scourge of ciuilitie & good manners : for he that supposeth there is no God to honour, will neuer believe there is a neighbour to regard.

*Beansy*

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*Beautie.*

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*I am the signe, where Vertue lies within  
By kinde; if Grace be not dislodg'd by sin.*

**B**Eautie without vertue, is like a colour that will staine; but modestie in a faire face addeth grace to nature.

Beautifull eyes are fooles idols, but true hearts are wisedomes loue.

Beauties eyes make the hart sick of the wanton, till hee die of folly.

Beauty is an ornament of nature, but painting is an enemy to knowledge: for vvee can say a Swanne is white, a Rauen black, &c. but cannot tell, what is the complexion of a painted woman.

Beauty in a strumpet is like gilded sepulchers, that seeme gorgeous to the eye, but are within full of rotten bones.

Beauty is like the glasse of idlenes, wherein if a man looke without temperance, hee shall be sure to dazel his eyes, and peradventure to torment his heart: for such is the condition of vyantonnессe, that to  
satisf



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satisfie a present lust, neither danger is feared, nor any following euent mistrasted.

Beauty in a foole is a disgrace to nature; and for an old man to dote on a faire face, is a discredite to wisedome. For a gray head, and wanton hart are ill suted.

Beauty in a woman that is honest and not proud, is like faire weather in haruest, both to comfort and profit.

Beauty of nature is vertue, and the due of vertue is honour.

Beauty blinds a vaine eye, musick drownes an idle care, but reason rules a good wit, & grace doth blesse an humble soule.

Beauty is the witch of nature, as gold is the god of the world: so that a woman without beauty hath few followers, as a man without money hath few friends.

Beauty is much blemished, when a vvoman wanteth her teeth, and a man his beard: but vertue in the one, and wisedom in the other, ouercommeth natures imperfection and defects.

Beauty that is painted, resembles an idole, and hee that worshipping it is an idolater.

For as the one is made artificiall to the dishonour

honour of the deitie : so the other is marred by cunning to the disgrace of nature. Beauty that breedeth loue is the forgetfulness of reason, and their wits are troubled with the studie of idlenes.

Beauty in a strumpet, is a faire ripened fruit to please the eye, but if it be rotten at the hart, it cannot relish the taste.

Beauty of women ouercomes the weaknes of husbands ; whereupon *Themistocles* sonnerly vpon a day brake out into this pretie speech, touching his mothers power in the state ; What I will, my mother will, what my mother will, *Themistocles* vvill, and what *Themistocles* will, the people of Athens will.

Beauty is one of the three things, that alters the condition and nature of man : for *Aristotle* obserued, that pride, women, and wine, ouercame all the world.

Beauty of *Apame* in *Esdras*, ouerawed *Darius* greatnes. For as hee tooke her in his armes to gaze vpon, shee would take the crown off his head to play withall : sometimes putting it on her owne, and then againe on his.

Beauty is held a diuine grace, and of the  
ancient

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ancient Phylosophers much esteemed. For *Socrates* named it the tyrant of short time: *Plato*, a priuiledge of nature: *Theophrastus*, a silent deceit: *Theocrites*, a delightful hurt: *Carneades*, a solitarie kingdom: *Domitius* said nothing was more gratefull: *Aristotle*, a tongue-tied eloquence: *Homer*, the glory of nature: and *Ouid*, a grace of God.

Beauty of the world pleaseth the eye of nature: but the contemplation of heauen rauisheth the soules of the Elect: so that there is great difference in outward and spirituall beauty.

Beauty and comlinesse euen make beasts proud: for when a horse is young, vvell shaped, perfectly managed, and richly adorned, he is as proud of his own beauty: as his master, that hath him to serue his turne.

Beauty of a new house may consist in outward building, & faile in seruiceable continuance: when an old Castell is stronger for defence, and will endure to the owners profit.

Beauty of the proudest is momentary: for age & sicknes are her enemies, that many  
times



times they preuent her ostentation with vntimely accidents.

Beauty sooner ouercommeth old men, then enflameth youth : for old wood doth sooner burne then greene sticks. But then it is strange, how ridiculous they make their grauity, which should rather be imploied to study in bookes for wisedome, then looke on babies for recreation.

Beauty of a curtisan is a meere trap to deceiue one, and a worse danger : for the one peraduenture catcheth but our goods, or bodies ; but the other rauisheth both our senses and harts.

Beauty is a very *Lamia* of wit : for *Samocratus*, *Nigidius*, and *Ouid* writ many bookes of the remedies of loue, and vsed none themselues. So they all three died, persecuted, and banished, not for those offences they committed in *Rome*, but for the loues they attempted in *Capua*.

Beauty of curtizans cannot be auoided, but by flying the conuersation, and eschewing the occasion : for in causes of loue, wee doe see many escape, that absent themselves; but very few, that tary & abide it.

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*The rich Cabinet.*

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*Birth.*

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*Birth to the bodies life doth entrance giue ;  
And Death vnto the soules : then die to liue.*

**B**irth bringeth life into light , & a good life is better then a learned : for hee knoweth enough, that from his birth keepeth an vnspotted conscience.

Birth is like a messenger of gladsome tydings : for how euer the night may be full of sorow, yet ioy commeth in the morning, that a man-child is brought into the world.

Birth & life enioy the vse of sence, but the soule hath the vse of reason : and therefore as the reasonable soule is more precious then life : so ought the life to bee spent to prouide, and regard for the soule.

Birth bringeth vs into a laborinth of sorowes , and therefore not to bee loued : when death is but a short paine, and therefore not to be feared.

Birth and life full of offences make men miserable, but to die vnfaithfull, is unpardonable :

nable : therefore better be vnborne , then to be borne to destruction ; and better to die betimes , then liue without repentance : but when a happy life , and godlie end conclude our time , then is the soule at rest.

Birth is the cause of life in this world , but cannot warrant how long. For the best life is but a span , and the continuance but a shadow : so that nothing is so vncertaine as life , nor so sure as death.

Birth setteth the loome of life on vvorke , whereon we spin the web of care , both in many daies , and many dangers.

Birth is the cause of many children , and so of many fathers ; yet if a man would know who is the father of the most children , it is answered the diuell : for he is the father of lies , of which there is most abundance in the world.

Birth and beggery knowe no want , nor thinke of any disgrace : but when the dejected remember their former *Honour* , it is a meere birth of discomfort.

Birth of friendship is forgetfulnesse of vnkindnes : so that as soone as euer it will dies , loue and fauour receiue life.



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*The rich Cabinet.*

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*Benefits.*

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*Vnthankefull men hurt others : for they let  
The hand of Grace to pay kind Natures debt.*

**B**enefits without all exaction require all thankfulness : we must therefore blesse God for his bounty ; be ioyfull in his mercie , and faithfull in our loue toward him for both.

Benefits haue sometimes a taste of bribery, and there is a fault both in the giuer & receiuer ; if honour be thereby purchased.

Benefits of magnificence are not measured by the final desert of the receiuer , but the noble bounty and disposition of the rewarder : so *Alexander* giuing a citie to an inferior person, who thought it ouermuch for his merit, answered him , that though it was too much for him to receiue, it was not too much for *Alexander* to giue.

Benefits growe weary euen in common passages, when men bee ingratefull : but to make comparisions for good turnes, breedeth an euerlasting hatred.

*Benefits*

Benefits that are weake make a mans tra-  
uaile greuous, and when they seem wre-  
sted perforce, they lose a grace in their ac-  
ceptation; whereas a timely reward is like  
raine to a barren land, or a pleasant shewer  
in a distempered drought.

Benefits haue an excellent sound in their sig-  
nification, & *Etimologie*: for being deriued  
of *bene-faciens*, or doing well, they must  
needs do well, that bestow good turnes, as  
they doe not amisse, that deserue them.

Benefits makes beasts remember their be-  
nefactors: For in the story of *Andronicus*  
the slaue, when he was to be cast into the  
Lions denne at Rome, the principall and  
strongest amongst them, not onely ab-  
stained from hurting him himselfe, but  
kept others apart from any outrage a-  
gainst him. And this was the cause; this  
Lion he had healed long before in *Affrica*,  
when he ran from his Mr. and hid himselfe  
in his caue, which now remembered him in  
requital in Rome, when he was there to be  
deuoured. The story is in *Aulus Gellius*, and  
enlarged by *Guenara* in his Epistles.

Benefits bestowd without desert shew some  
want of iudgement, but recciued without

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### *The rich Cabinet.*

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requitall, or thankfulnesse, absolutely conclude an vnmannerly and ill conditioned man.

Benefits in time are the true blessings of friendship, otherwise, they may come when wee need them not, and so lose the grace of acceptation: or too too late, and so lose the life of their effects: thus an early frost is ill for fruit, and great raine noysome in haruest.

Benefits from God are blessednesse in this life, and eternitie hereafter; which vwho will attaine to, must giue much, take little, seeke nothing, and be thankfull whatsoeuer falls out.

Benefits from the suns light are not helpfull to the blind, & litle profiteth riches where the miser is: we must therefore do good, while we liue, & bestowe our good, where we may doe good.

Benefits of good are quickly forgotten, and nature is corrupted, where the drosse of the earth drawes a man to the diuell.

Benefits sometimes make a man proud and elated, when a man requited for a good action supposeth by and by his owne worth extraordinarie; and so either vilipendeth the  
the



the recompence, or esteemeth better of himselfe, then he deserueth.

Benefits after death makes the graue thank a man for his bountie, and he that is miserable in life is a steward for hell.

Benefits receiued for flattery, are worse then punishments suffered for truth.

Benefits are excellent trialls of mens dispositions: for he that taketh in worth a smal reward, shall bee sure of a greater: but hee that growes proud of a great one, shall want a small one; and hee that cares for none at all, meanes neuer to impart any to others.

Benefits wherein Courtiers reioyce, are as they are bound to serue Princes, they haue licence to craue of them: as they endure many encombrances, so they hope for great preferment: as they toile in many iourneys, so they participate of diuerse pleasures: as they endure night watches, they are glad of daily newes: as they spend their owne substance, so they supply their home necessities: and as they wearie out their toilsome bodies, so they recreate their disquieted mindes, and at last according to their degrees growe forward to preferment.

Benefits

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### *The rich Cabinet.*

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Benefits multiplied to temporall prosperitie, & loued after with continuall greedinesse, shew some token of following mishap.

Benefits tie vs to obseruation, and keepe an honest man from speaking his minde: so somtimes vertue is betrayed to wealth, and conscience made a slaue to respect.

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### *Couetousnesse.*

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*This is an ill which doth good most abuse,  
Because it loues the good it hates to vse.*

**C**ouetousnesse maketh rich heires for a time, but he that is blest of G O D, is happy in his posteritie for euer.

Couetousnes is a spirituall idolatry, an vn-natural misery, a rich mans beggery, a wise mans mockery, a proud mans theeuery, a poore mans tyranny, a great mans infamy, and a meane mans disquiet.

Couetousnes eateth vp the beauty of a commonwealth, the honor of a kingdome, the hart of the poore, & the soule of the rich.

Coue-

Couetousnesse fills the Vsurers chest vvith trash, the poore mans eyes with teares, the good mans eares with wroth, the mouth of the distressed with curses, and the diuels hands with foules.

Couetousnesse is base in a King, vncomely in a Court, dishonourable in a Captaine, prophane in a Churchman, vnnaturall in a whore, miserable in a Gentleman, vnprofitable in a foole, and dangerous in a Merchant himselfe.

Couetousnesse is such an enemy to the magnificence of Princes, that *Titus* the Emperours vvvas vvont to say, he had lost that time, vvherein he did not some good turne, or bestowed a reward.

Couetousnesse is so great an enemy to the happinesse of life, that *Alexander* cryed out, there vvvas nor life, nor delight in life, but to be liberall, and to requite good turnes.

Couetousnes is so contrary to the nature of a noble & valiant Captaine, that *Theopontus* the Thebane gaue his shooes off his feet to a souldier demanding mony to buy bread, saying plainly, thogh I haue no mony, it is better that I goe barefoot, then thou



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*The rich Cabinet.*

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thou an hungred.

Couetousnesse is an enemy to charitie, the inuenter of vsury, the plotter of misery, and the breach of amity.

Couetousnesse feedes vpon prodigalitie, liues in penury, delights in scarcitie, and dies in misery.

Couetousnesse makes the whores spring, and the bawds haruest, the vsurers Christmas, and the prodigalls lent.

Couetousnesse makes the Lawyer vnconscionable, the Iudge vncharitable, the theefe vngracious, and the hangman vnmercifull.

Couetousnes made *Laban* a deceiuer, *Naball* a churle, *Gehezie* a leper, and *Iudas* a traytor.

Couetousnes is the roote of all euill.

Couetousnes should be so far from the hart of Kings, that they must not onely abhor it in others, but not practise it themselues. For thus one way *Galba* lost his life and Empire; and another way *Dionisius* the tyrant reprehended his sonne for keeping certaine iewels hee had: saying, Sonne, I gaue thee these iewels to bestowe, and not to hoord vp.

Couetous.

Couetousnes and Honor bee so contrarie, that they neuer dwell in one person, nor at any time had any affinity.

Couetousnes is contrary to all other vices, for euery other vicious man hath some tast in his finnes, & intemperate humors: but the most vnfortunate couetous niggard is tormented with that, which others doe possesse, & takes no comfort in that, which he hath himselfe.

Couetousnesse is euer accompanied vvith feare & suspition; either the raging flouds cary away his mills, the cattell eate vp his medowes, the mildew blasteth his corne, the hunters breake his fences, the thieues rob his treasure, & the family spends more then he is able to maintaine.

Couetousnesse is a vvicked and secret theeuerie: for how euer a miser keepeth his goods from others, he robbeth nature of her blessings, and debarreth himselfe euen of necessary substance.

Couetousnes seeketh euer to hoord vp: wisheth that no man craue of him: hideth his head from spending: keepeth his hands from giuing: dares not stirre out of dores, nor cannot sleepe for disquieting himselfe  
with

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## *The rich Cabinet.*

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with mistrust and despight.

Couetousnes is so terrible an enemy to conuersation, that no honest man will approach him, no man will talke, no man will accompany, no man giueth any thing, no man enters his doores, neither will any man fetch fire at his house. For who will hope to receiue good from him, which neuer afforded to doe himselfe any?

Couetousnesse keepeth the heart in fear, the minde in care, the body in trauaile, and the soule in sinne.

Couetousnes makes the woe of nature, the want of rest, the wonder of reason, and the way of hell.

Couetousnes debarreth the possessors from all loue and friendship: for who will be a friend to him, that is an enemy to himselfe? who will remedy his necessity, that neuer succoured others? who will send him a present, that neuer gaue an almes? who will succour him, that suffered others to starue? who will giue him wood, that warms himselfe with straw? who will lend him money, that hideth his owne in a corner? nay, who will wish him well, to vvhom God hath threatned to do vengeance.

Coue-



Couetousnes is worse, then honest pouerty: for the poore man is contented with a little, when the rich miser with his abundance seemeth to be in necessity.

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*Crueltie.*

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*Diuine is mercy, diuelish, cruell bents;  
Then men (like God) must pardon penitents.*

**C**Ruelty is not so raging in beasts, as in men: for they pray, but for meere necessity; when men rage of wantonnes. Yea in a great hunger, the Lion will not fease on a Lambe, nor the Eagle catch at flies, nor diuers others insult ouer inferiors. &c. Cruelty maketh rich mens almes miserable, when the beggers wealth is liberty.

Cruelty and couetousnes sometime goe together, and at all times procure infamie, as by the story of *Andronicus* in *Aulus Gellius* may appeare, where to this houre it is vpon record, that the Consull *Dacius* vvas so cruell and couetous, that he gaue his slaue neither coat, shooes, nor shirt, and yet made him earne his owne  
liuing

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### *The rich Cabinet.*

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living daily : which by any chance neglected he was not onely debarred his necessary foode, but whipt, and beaten vvith rods.

Cruelty and pride are sometimes companions : which make rash & bloody officers : who because they would haue a name of seuerer iustice, they will commit a thousand cruelties in their Countries.

Cruelty and fire haue both one condition : for they consume all things, and at last themselves.

Cruelty offereth wrong and reuengeth injury; maketh him vnhappy that receiueth it; him infamous that offereth it; him guiltie that preuents it not; and him accessory that winketh at the violence and inhumanitie.

Cruelty correcteth beyond authority, and shameth honour : for to punish for euery trifle, breedeth rather hate, then commendation of iustice.

Cruelty is the effect of rage and madnesse, wherein if a man, especially in a great estate, doe not restraine passion, hee may well be feared and hated, but neuer loued or esteemed.

Cruelty

Crueltie is increased by the povver of wrath, and enforceth despight; whereas clemencie is the grace of nature, and continueth respect.

Cruelty & ingratitude are sometimes companions, when we rebuke him, whom we ought to reward, & punish those of whom we haue receiued good turnes: the right nature of a dogge, and wit of a diuell.

Cruelty maketh men fitter for a butcherie, then a common-wealth: when we wil not harken to a resonable demaund, nor relieue a poore distressed petitioner.

Cruelty hath deafe eares, while pitties eyes are subiect to teares.

Cruelty cares not, whether reuenge be base, nor regards the bloud of the innocent: but the one is a blot to honour, and the other a worne in conscience.

Crueltie can make no mans arme mightier then *Pharaohs*; yet was *Pharaohs* inferior to the waters.

Cruelty kills the poore with famine, when we see him starue for hunger, and wil not relieue him.

Cruelty that reuengeth euery transgression leaueth no part, nor place for iudgement.

Cruelty



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*The rich Cabinet.*

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Cruelty is the fuller of indignation, when wee haue an enemy at aduantage, vvhom wee haue abused before, and know he wil reuenge it, if he suruiue.

Cruelty and beauty are sometimes vnited, when a proud contemptuous woman insulteth ouer a poore loue, & knoweth no reason to deny, but because she hath heard, she must not yeeld at the first.

Cruelty and Enuy many times are companions, especially in old women, who past the world themselves, speake ill of al sportiue exercises for vanities, because they cannot bee agents in the businesse themselves.

Crueltie keepeth men from all assurance or hope. For when a man shall vse crueltie for charitie, which in this world in obedience and loue to God hee oweth his brother, how can he expect any fauour in the world to come of his heauenly father?

Cruelty is euer accompanied with forgetfulness of Christian dutie; when furious & firie Iudges execute the lawes extremity, whereas true iustice is full of humanity, & a noble minde replenished with pitie.

Cruelty possessing the heart of the proud,  
makes

makes pouerty be put to the height of her patience.

Cruelty in men of power without mercy, in punishing the poore distressed creature, pulls down more mercileffe plagues from the mighty Creator, vpon the head of the oppressor.

Cruelty makes a Tyrants frownes to bee feared, when the threats of a coward are finally regarded.

Cruelty makes the crying of children pittifull, the teares of the aged lamentable, the complaint of the orphan miserable, the wringing of the widowes hands wofull, and the confusion of a Common-wealth execrable.

Cruelty is scene both in fire and water, which haue their force and course to overthrow strong holds: yet when they encounter, they destroy one another.

Cruelty breeds curses, when a man remo- ueth the marke of his neighbours land; how then can he think to be blessed, when hee would wring him out of his inheritance?

Cruell hearts are more harder then stones: for they are pierced with drops of water,

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when

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### *The rich Cabinet.*

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when the other are not moued vvith the  
the teares of our cryes.

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### *Curtesie.*

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*I rob men of their hearts, if I be true ;  
And giue them, for it, what to them is due.*

**C**urtesie & Charitie doe commonly hold  
hands together : for though an enimie  
haue beene malicious , yet by a curteous  
man hee shall be remitted vpon the least  
submission.

Curtesie doth sometimes deceiue with faire  
words , and then is it flattery : but if it  
speake the truth, it is honestie.

Curtesie is scene and known by ciuill spec-  
ches ; as modestie by ciuill lookes.

Curtesie that is common , is but a laughing  
ceremony ; yet it reproveth rude behauior,  
and maketh ciuillity commendable.

Curtesie teacheth great Commaunders to  
deale with the meaner sort, as with sonnes:  
with the equall as with brothers : with  
the ancient as with fathers : and with the  
strangers as with fellowes.

*Curtesie*



Curtesy maketh a wise Lord to be more beloved then served : for by that meanes hee shall get the commaund of the hearts and goods both of neighbours and strangers.

Curtesie will not tread on a worne in distresse : yet he that kneeles to a thistle , deserves the blessing of a nettle.

Curtesy sheweth , that a Gentleman is of good bringing vp : for strangers do loue him, & his own do serue him, wherupon curtesy & friendly behauiour is more honor to him that vseth it, then to whom it is done.

Curtesie , according to *Plato*, is vnited to magnanimitie , and then it consisteth in three speciall things ; salutations of people, relieuing the oppressed , and kinde visage of friends.

Curtesy sometimes leadeth a man to pietie : for king *Alonso* beeing one day by one of his Counsel found fault with for his too much pitie toward great offenders, answered, that hee would be ready to make account of his sheepe, that hee had charge of, when God called him to account, and deliuer as many safe and sound, as hee could.

Curtesie and kindnesse is naturally incident to diuerse beastes : for the Elephant

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*The rich Cabinet.*


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will lead the wanderer into his way; the Lizard wil wake a sleeping man in a danger; the dogge will follow and attend him, though he be beaten; and the horse is most gentle to his rider, and master.

Curtesie debarreth vs from presuming either in iest or in earnest to speak to a gentleman any malicious or suspitious words; whereof he might remaine shamed or despighted: and commaundeth to performe the request of any Lady, or Damsel, which lies in his power to doc.

Curtesie winnes the harts of inferiors; and noble kindnesse teacheth vertue the measure of grace.

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*Courtier.*


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*Bright, oft too light, with words as smooth as oyle,  
(Lamp-like) he spends himselfe; and time doth spoyle.*

The Courtier that is all for shew and complement, is the onely professor of humanitie, master of curtesie, vaine promiser, idle protester, seruant of folly, and scholler of deceit: for in one word; he neither performeth

meth, what hee commonly sweares, nor remembers in absence, what hee hath formerly protested: so that his oaths and words are like smoake and aire: and his deeds and actions meerly shadowes, and farre from substance.

The fantastick courtier is an antick inuention of fashions, and so subiect to newfanglednes, that ere a sute of apparell is worne on his backe, hee is deuising another to please with varietie.

A courtier is not a name incident to euery one that followes the remooues: for so you shall haue many fluttish groomes, and flouently vnder-seruants: but is appropriat to such, as either are voluntary for the Kings honour, or their owne preferment: or in place of eminence, fit to attend on men and women of Honor.

A courtier is sometime taunted with the tearme of effeminate, and carpet Knight, because they know not how to tread, but on rushes of a chamber; nor where to bestowe themselues, but on a beds side, or wanton places of rest.

A courtier must needs be handsome in apparell; neither ouer-garish, nor ouer-



## *The rich Cabinet.*

plaine: but orderly comely, and extraordinarily fashionable, according to some priuat occasions, or publique solemnities. A Courtier must be seruiceable to Ladies & women of Honour, dutifull to high officers, gracefull amongst Councillers, pleasant amongst equalls, affable to inferiors, and curteous to all,

A courtier depending on a faction in palace, is like a man that laggeth on a cart going vp an hill; which if hee hold fast, will in time draw him vp with the same: but if it roule downe the hill, hee must either let goe his hold, or sinke to the bottom with it.

A courtier hoping for preferment by order of seruice, must not onely giue attendance accordingly, but endure with a great deale of patience; yea somtime with despight, to see an inferior person preferd before him.

A courtier is sometimes terrified with wants, and losses of time: for wee commonly say, A young courtier, and old begger: therefore it is wisdome to preuent the worst, and policie to prouide before wants knock at the dore indeed.

The meaner courtiers life may many times  
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be resembled to Humble-bees, which flie abroad the pleasant fields all day, and then retire to a cowshard at night : so they frequent the pallace, and sometimes are in presence of the King ; but how they lie and rest in their lodging, it is pittiful to relate, and barnes & stables are good resting places.

Courtiers are bad pay-masters; and vwhen the money is once in their purses, it is hardly got out againe. For how euer they sweare and protest, they dispence with the time, & make their creditors attend their leisure.

A Courtiers life is as bad as the Merchants: for he trauels and leaues his wife at home, longing for the end of a progresse; and this takes a long iorney, and cannot return when he would : in both, discontinuance doth many times diminish loue; and while their husbands are troubled with the affaires of the world, their wiues are delighted with the pleasures of their bed.

A courtier scorneth to be counted vnciuill; yet esteemeth it a grace to bee braue and high minded: so that whē pride is in fashion, men may be vicious, & whē familiarity breeds

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*The rich Cabinet.*

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breeds contempt, it is an error to be humble : thus are Courtiers the corrupters of vertue, and mock-apes of time.

Courtiers are companions of souldiers : & and how-euer they are curious and dainty in the pallace, they are noble and brauely disposed in the field.

Courtiers are companions with Schollers : for without learning & obseruation, they cannot practice humanitie and good manners : and vnlesse they study and read histories, they will faile in discourse & conuersation, the principall end of a courtiers life.

A Courtier & Citizen are many times eyesores to one another : & so foppish vve are by custome, that we thinke derision a kind of vertue. Thus when a Gentleman reprehends his seruant, hee threatens him with playing the merchant with him : & when the trades man vpbraides his, he saies, he hath serud him like a gentleman. So fares it with the women ; She is but a Lawyers Lady saith the Citizen : She is but a London Lady saith the Lawyer. Again, These Merchants are cutthroats, cries the Courtier : These Courtiers are cosoners complains



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plaines the Merchant.

Courtiers of the vainer sort, are puzzeld in amorous encounters, and a crosse answer of their Mistres crosseth the armes, hangs downe the head, and puts a willow branch in the hat-band. Againe, a dissembeling looke raiseth a feather of her colours, cuts the footcloth as her cut-worke, and sets an Embleme on his Pages liuery.

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*Clergie.*

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*You cannot knowe me by my sable weede,  
If lust and riot in my bosome breede.*

**C**Lergy men are at this instant the subject of all discourses: because some of them doe resemble Physitians; who prescribe their Patients thin diet, and barlie water, when they cate themselves high nourishing meates, and drink good wine: so they admonish vs, how to liue, what to forbear, wherein to continue, and teach a way to serue God; but are licentious in their own example, and run all the course  
of

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### *The rich Cabinet.*

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of violent and vicious behaviour.

Clergy men are sometimes so corrupted, that I haue known such as will not preach in haruest, because they are busied & ouertroubled; & may not preach out of haruest, because they goe visitations; nor cannot preach at others times, because they doe not study; nor dare not preach at all times for weakening their bodies, and disquieting the auditory.

Clergie men, if they be ambitiously bent, beeing once beneficed are neuer contented: but suppose them-selues seated on a staire of degrees, which leadeth to a roome, into which they must goe: and thus they ascend higher & higher, as they still sue for better place and better.

Clergy men of the common sort, suppose they liue sufficiently religious, if they obserue morning & euening prayer on Son-daies, read an Homelie, come to Church, receiue the Easter offrings, and keepe the orders prescribed in their canons: but neither examin their own liues to amendment of their manners, nor endeouour the reformation of their neighbours by their good words, or good examples.

Clergy

Clergy men, that liue religiously according to their profession, are worthy of their liuing and maintenance. For if the Physitian that cures the body, must haue a fee, surely he, that saueth the soule, deserues a reward.

Clergy men are some way resembled to burning tapers, who consume themselves to light & pleasure others: so should they weary themselves, and tire out both body and minde to bring the ignorant to vnderstanding.

Clergy men haue beene and are many times so ignorant, that both Prophets and Apostles haue cried out with our Sauour: If the blind lead the blind, they must both fall into the ditch: and if they which should direct vs out of the path of damnation, are vnskillful Pilots, how is it possible to follow them in vncertaine courses.

Clergy men discredite their profession, and and make euen rascalls vilipend it, when they see them faile both in life and doctrine. Nay, vwhen they giue ill example of prophaning the Sabbath, keeping bad company, following wanton sports, talking at randome, want of charitie, and vnlimitable licentiousnes.

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### *The rich Cabinet.*

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As a Clergy man, if an idle or vnprofitable Preacher, or prophane liuer, is the most hatefull & pernicious person of all others, both to himselfe, and his auditours: so if he be a learned, faithful, sincere, and painfull Preacher, and godly liuer, you shall hardly finde any man whatsoeuer, whom God hath dignified with so many tearmes of true honour. Calling Ministers the Angels, or Messengers of God; the Embassadors of Christ; the Disposers of his hid mysteries; the seruants of GOD, and of Iesus Christ; the Paranymps of Christ; the witnesses of the truth of God; the voice, or mouth of God; the trumpets of God, to denounce warre to the wicked, and to stir vp the godly, by sounding the alarum to the battel against sin and satan. The proclaimers or publishers of the Gospel, or glad tydings of saluation by Christ, to all that beleeeue in him. The coadiutors, fellow labourers, or fellow-helpers of God. Gods husbandmen, that plow vp, and harrow mens harts with the law, and cast in the immortall seed of his heauenly word; the builders of the church fallen downe in *Adam*; & the repayrers of  
Gods

of the ruines of sin, and satan. Stewards of Gods house, who after his precise rule, and prescription, deuide aright to euery one, his portion of meat, and worke, in due season : keepe the keyes of heauen, open the doore to all faithfull seruants, and shut out the obstinate, and vnbeleeuers. The light of the world, set on the hill of euery Parish, to dispell the darknes of ignorance and sin, and shine before men both in life and doctrine. The salt of the earth, to season mens vnsauoury soules, and keep them from corruption ; making their persons & actions liuely and sauoury sacrifices, acceptable to God, and well pleasing. Fishers, or catchers of mens soules, out of the dead sea of their sinnes, and satans dominions. Fathers or begetters againe of sinfull men, heires of wrath and perdition, to be the sonnes of God, & heires of heauen. Bishops or ouerseers, watchmen, or obseruers of mens soules, to discouer and giue warning of the stratagems & assaults of sin, and satan. Guides or leaders, shepherds or feeders of mens soules, with heavenly bread, & liuing waters. Saviours of men, and remitters of their sinnes, vnder  
God,

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### *The rich Cabinet.*

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God, as his instruments. Princes in all Nations. Royall or kingly Priests, and shall shine in glory like the brightest stars. Of such high and precious account are these vvith God, tendred as the apples of his eyes, and graced with super eminent titles aboue all others.

Yet are they in the estimation of vvicked worldlings, and proud Popelings, reputed as the off-scouring of all things. Themselues as poore almesmen, or baser abiects; their wiues as lemans, their issue as bastards.

Their lyuings are thought superfluous, their labours tedious, their zeale ridiculous, their exhortations friuolous, their reprehensions malicious, their comforts hartlesse, their cōinations enuious, their religion puritanicall, their profession pharisaicall, their conuersation hypocriticall, and their persons, prouisions, professions, meere needlesse burthens, the best of them all.

The godly Preacher is the Generall of the field, with whō all the parish must fight against their spiritual enemies: he is the man that must furnish & arme them with christian



stian and complete armour, where-wth (through his help) they shal encounter, & conquer the huge armies of pernicious ignorances, pestilent errors, and poysonous heresies. Hee the singular Surgeon to apply the soueraign salve that must heale the wounds thy receiue from the fiery darts of their fleshly lusts. Hee the high Marshall, that hath receiued the sword of the spirit, to suppress the mutinies, and bring into obedience their rebellious wills. The high Controuer of Gods house, that hath power to reprove the outrages of their vnruely affections, and riotous actions, & to punish their disorder by spiritual censure. The soueraigne Physitian, that hath the precious preseruatiues against all tentations; present remedies for perilous passions; the word of truth, to resolute all doubts; Christ his infinite merits to free them from all fears; his precious promises to cure their cares; his heauenly-reposed pleasures to support all sorowes; and he procures the generall *panacea* of patience, to ease all paines.

In a word, he hath the only heauenly receipts to heale all the diseases of their sinne-sicke soules; their boiling lust, their raging  
anger,

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### *The rich Cabinet.*

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anger, their open hate, their close enuie, their couetous desire, their deadly despaire. Hee strengthens their fainting hopes, confirms their trembling feares, reuiues their dying harts, beats back their deuouring enemies. Hee comforts them, when their conscience condemnes them; hee confirms them, when sin, death, and damnation dismaies them: hee stands by them, when Physitians, and friends, and all the world forsakes them.

To conclude, G O D by his ministeric or meanes, regenerates their natures, illigh- tens their mindes, conformes their wills, orders their affections, reformes their vices, confirms their graces, sanctifies their liues, assists their deaths, and is the Myd- wife, that brings their soules out of end- lesse torments, into immortall ioyes.

The best of all men, are good Christians, the best of good Christians are good Mini- sters; but are the worst paid for their paines of all others. They vwatch many nights, burne many candles, reade many bookes, write many quiers, spend many spirits, preach many Sermons, conuert many sinners, saue many soules; and for  
all

all this, are defrauded of their tythes; which their parishioners take not to be necessary duties, but voluntary almes. The Minister must comfort all them, and all they may cosin him; he must feede them, but they may starue him. They make him like a captiue or bond-slaue cooke, who must dresse them dainties, but (without their leaue) may not licke his owne fingers: All the weeke long he must digge in Gods Mynes to bring them thence, Sabbath-siluer, gold, and precious stones; for which he shall be sometimes called to say grace at a Sunday supper, & like the lowest trencher at the table in lieu of his labour. Time was when they thought the third part of their wealth, was too little for *Baals* Priests; but now the thousand part is too much for Gods Prophets. An euident argument how little the prophane people in all places profit, and increase in any Christian duties, when their loue is so cold to God and his Ministers: and how vnlike they are now adaies to those good Galatians, who entertained their *Paul* as an Angell of God; yea, as Christ Iesus: not onely willingly supplying all his wants  
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with their goods, but also (if it had beene possible) with their owne eyes.

A learned, zealous, honest, and industrious Minister, hath (by common consent, and manifold reason) this priuiledge giuen him aboue other men, to be truly termed a **Di-  
uine**, for his diuine calling by inward inspiration, for his diuine ordination, by Christ his owne institution, for his diuine function, which meddles with no matters but onely diuine, hee studies the diuine bookes of the holy Scriptures, conceiues diuine meditations of heauenly things, works with diuine instruments, the word, the spirit, and holy sacraments, hath diuine obiects, immortall soules, offers vp diuine and publike prayers for spirituall blessings, produceth the diuine effects of all theologicall vertues, proposeth, and obtaineth the diuine ends of the glory of God, and saluation of soules. Now the Minister in these, & many more diuine qualifications, & gracious respects, being so diuine, is for that very cause, so mightily maligned by worldly men, hauing so little or no correspondency with him. For they are altogether earthly, and for the earth,

as he is for heauen , by his heauenly calling, his function, his objects, his actions, his instruments, his effects, his ends: whereas they are vtterly opposite vnto his in all these. Whence because euery thing hates his contrary , the rich despise him for his pouerty , the proud for his humility; the Polititian for his simplicity, the libertine dislikes him for his strict discipline, the licentious for his reprehension , the contumacious for his excommunication, the hypocrite hates him for his sincerity, the hereticke for his verity, the infidell for his Christianity, the Atheist for his deuinity, the Prophane for his piety, the knaue for his honesty; and in a word, the wicked worldlings for his whole course, which is so opposite to his owne. When notwithstanding the liues and estates of all these, their health, wealth, liberty, peace, prosperity, and hope of heauenly felicity (if they haue any) are al the blessing of his ministry. When the King of *France* thought it both honourable and charitable to expell the *Gothes* and the *Vandals* out of *Italy* and by his counsellors was assured, that men and money were the sinnewes & the life of the

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### *The rich Cabinet.*

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warre. For men quoth the King? be you carefull to fill the treasure, and let it be my imputation, if reward, and the name of a Prince draw not millions to affront any danger: whereupon they replied, that the wealth of the Cleargy might supply their wants, and the very late and challices of religious houses, would coine so many crownes of the sunne, as would discharge the army, and recompence the souldiers. Not so quoth the King, a theeves almes cannot prosper, nor good actions thriue with wicked purposes: besides, I had rather haue one godly man to pray for mee, then a hundred ruffians to fight for mee; and thus you know, when the Princes of Israell were discomfited in their warres, they repaired to the Prophets for intercession to God, who is not comelled with the power of swords, or strength of men: but enforced with the teares of the penitent, & deuotion of the religious.

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*Citizen.*



*Citizen.*

*By trade and traffique I enrich the state,  
Supply the warres, and forraine foes doe hate.*

**A** Citizen is a professor of ciuilitie; and living in a glorious quiet, maketh the Common-wealth to flourish: and how-euer he is condemned for too much ease, yet cannot the souldier repulse the enemy, or maintaine the warre, except the Merchant adde fuell to the fire.

A Citizen had a time of honour euen in the title: for to be a citizen of *Rome*, was once as glorious, as to be a gentleman of *Venice*.

A Citizen, how-euer he may be noted for couetousnesse, and corruption in trading: yet vnder colour of priuat enriching himselfe, he laboureth for the publique good. For abroad is nauigation maintained, and the forraine kingdoms explored: and at home the Cities are enlarged, the country supplied, the commerce of people maintained, the streets filled, the houses adorned,

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*The rich Cabinet.*

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ned, the subjects encreased, & the Prince honoured in the multitude of obedient seruitors.

A Citizen is master of dellicacie and neatnesse: for what in other men wee sometimes call pride, in him is but natie ha-somnes, and profession of cleanlinesse.

Citizens in times past did not marry beyond their degrees, nor would a Gentleman make affinitie with a Burgesse: but wealth hath taught vs now another lesson; and the Gentleman is glad to make his younger sonne a tradesman, and match his best daughter with a rich Citizen for estate and liuing.

Citizens, how euer they are enuious one against another for priuat respects; yet as the *triumviri* of Ierusalem against the Romans, will they vnite their forces for the publique good: yea, if a stranger fall out but with a seruant in the street, let him be sure to haue a swarme of fists or clubs about his eares.

A Citizen, if he will, may boast of his title: for I can tell him wherein hee is more noble then a Prince. For to be a citizen of heauen, is to bee preferred before a King

on earth.

A citizen is more troubled with his vvife, then his wares: for they are sorted, locked vp, and neuer brought out, but by constraint for the profit of their master; but his wife is decked, adorned, neatly apparelled, sits for the gaze, goes at her pleasure, and will not be restrained from any sights or delights, or merry-meetings; where they may shew their beauties, or riches, or recreate themselves.

A Citizen is in great danger of displeasure, if he deny his wife any thing which her meere fancie conceiteth: as shee is in perill of despight, if hee vvould re-  
straine her libertie vpon suspicious iea-  
lousie: in both, loue beginneth to breake as ice, which once crakt, runneth further and further.

Citizens are neuer so out of countenance, as in the imitation of Gentlemen: for eyther they must alter habite, manner of life, conuersation, and euen the phrase of speech: which will be but a wrested compulsion; or intermingle their manners and attire in part garish, & in other part comelie, vvhich can be but a foppish mockery.  
Where-



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### *The rich Cabinet.*

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Whereupon, I remember a story of Sir *John Calthrop* in *Normich*, who commanded his Tayler to make him a gowne of tawny cloth against Christmas; vvhich *John Drakes* the Shoemaker liked so well, that hee would needs haue another of the same cloth and fashion. The next day, the Knight comming along, and seeing more cloth then his owne, asked what the matter meant; and beeing told the truth, hee willed the Tayler to cut his, all to iaggges, and small cuts, of which fashion the Shoemakers was also made: but when he came to put it on, and saw such a spoile, all enraged he chafed with the tayler; who answered truly, that he did no more then he was bidden; for hee made it like Sir *Iohns* in all proportions; whereat the shoemaker sware, hee would neuer be in Gentlemans fashion againe.

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### *Country life.*

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*The Citie cannot stand without my store,  
Nor Court, nor kingdome, yet I live as poore.*

Countrÿ life is toilesome; yet experience  
maketh the labour more easie, and the  
paines

paines more pleasant : especially if profit come in apace, and a rich haruest fills the barne.

Country life is wholsome ; for the bodie is strengthened with exercise , and diseases repulsed with simple , moderate, and orderly diet. For whereas other men living in idlenesse , prepare their diet according to their stomacks , these have good stomacks for any meat and wholsome viands.

The Country man is churlish : for knowing nothing but plaine honestie, he practiseth the same ; and making a wonder at flattery and ceremonies, hee either absenteth himselfe , or comming abroad vseth his owne customs.

The Country man is the nurse-childe of warre: for whereas a souldier must endure misery and wants, it may be done the better, if the body be accustomed to labour and sparing.

Country life is vnapt for cunning : for when a husbandman would practice deceit, hee resembleth the fiede-mouse, that would faine come into the Merchants buttery with the City mouse to feed vpon better  
and

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### *The rich Cabinet.*

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and delicates viands, then his countrey  
eates; but when the Butler came rushing  
in, the citie mouse had his place of rety-  
ring, & the other knew not where to goe,  
and so continued in a great perplexitie, till  
set at liberty, he would aduenture no fur-  
ther to hazard his safetie, to liue sweetlie  
by subtiltie.

Country life is blessed in imitation of na-  
ture: for they vse the night for rest, and  
the day for labour: whereas idle liuers  
incurre the woe in the Prophet, by ma-  
king day night, and night day; sitting vp  
by candle light in pleasure, and sleeping  
in the sunne-shine in idlenesse.

Country life is seasoned with experience:  
for he saith not to his seruants, Goe yee,  
but, Let vs goe; if hee cannot doe so, hee  
were better keep the plough at home, and  
his cattell out of danger. For the eye of  
the master maketh the field rich, and the  
horse fat.

Countrey life hath a touch of pride: for  
howeuer the hufwife bee attyred at  
home, shee vwill goe as neat and clean-  
lie as shee can to the market, & as finelie  
to the Church; though a carnation gir-  
dle,



dle, a filke apron, a hat lined vvith velvet, and a fringed paire of gloues, are ornaments for a five hundred pounds portion: and in this generally the excesse of vvomen deserues restraint and limitation, that they spend not aboue their husbands reueneue, nor excede their place and proportion,

Countrey life is euery way commendable vvhen it comes in her ovne colours: but to aduenture on the Cities nicetie, the Courtiers brauerie, the Gentlemans libertie, the Souldiers prodigalitie, the Lawiers cunning, and the Merchants subtiltie, resembleth a handsome woman, that to follow the fashion, spoileth her face by painting.

A Countrey man in times past did not knowe, vvhat Vsurie meant, but by heare-say: for many a good house-keeper liued well, loued his vvife, brought vp his children, paied his seruants, discharged the taxes, gaue almes, and inuited his neighbours, yet neuer saw tenn pounds at once in his coffers, nor cuer desired more then meanes of an honest life.

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### *The rich Cabinet.*

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A Country man is thus farre a good fellow; he will meet you at the Alehouse to make merry, at the market to bargain, at the faire for prouision, at the Church to pray, at the field to doe his worke, and at the next Parish to renew his acquaintance: but will sildome come to your house, or inuite you to his, lest a greater charge come vpon him, and the spending of time hinder his necessary businesse.

Country life is peaceable; and he that will serue God quietly, may there bee exempted from the worlds vanitie, though not from the diuels subtilty.

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### *Cuckold.*

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*Tis not the name (so full of game) I feare,  
But hate the falshood, and a forraine heire.*

A Cuckold is a kinde of creature (as mad fellowes say) which God neuer made, man cannot endure, women cannot iustifie, the diuell cannot challenge, the world cannot banish, nor time cannot alter.

A cuckold is a deuise of the diuell against the peace of mankind : for as at the first he caused the woman to deceiue the man to his vtter condemnation ; now hee instructeth her to abuse man, to his infamous derision.

A cuckold is an vnpreuentable destiny, the breach of loialtie , and an vn sufferable wrong ; not for the losse of credit in himselfe, but for feare of bastardie in his children. For when a wife dare once play the whore, the man dare neuer after trust her: and euen those children which by probability are his own, shall be euer after subject to suspicion.

A cuckold hath many significant explications : but onely one true definition, which is, when a man hauing married an honest maiden, findeth her afterward transported with the loue of another , and onely one other, who diuideth the stakes, and conuerseth in friendship.

A cuckold is abused with this secret of nature, to loue him best , that lies with his wife , and trust him most, that doth soonest deceiue him.

A cuckold many times takes vp his owne clothes



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*The rich Cabinet.*

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clothes to bee beaten : for in bringing wanton company to a wanton woman, it is as putting fire and toe together. Nay, such is the basenes of some men, that they marry wiues of purpose to make them whores ; and care not for any reputation, so they may liue at ease, and riot by their dissolution.

A cuckold thinks himseife safe if he can auoide the name of wittall. For hee thinks, mon may conceiue, much water goes by the mill, which the Miller knowes not of, and an honest man may bee ignorant of his wiues wickednesse ; but to giue way to filthinesse, and yeeld to a wiues prostitution, is a bestialitie contrary to nature and reason.

A cuckold is mocked with hornes, because of double iniury : another man lyes with his wife, and his child hath two fathers.

A cuckold that knowes it not, is questionlesse of a good beliefe, and so beares with that, he cannot remedy : but hee, which knowes it, is of an admirable patience, & endures more then man can suffer.

*Dearb*

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Death.

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*I am the end, and yet beginning too  
Of life; for life, then take heed what you doe.*

**D**Eath oftentimes maketh the simple heart afraid, vvhile the faithfull soule is halfe way at heauen, and ready to meet with God.

Death maketh the wicked to raue vvith feare of their damnation, whilst the righteous are rauished with ioy of their dissolution, and neerenesse to heauen.

Death is no more to be feared then age: for one followeth another; and neither of both to bee preuented by any friendshippe, authoritie, wit, force, or entreatie.

Death in it selfe is indifferent to all: but so much the more dangerous, by how much we are afraid of it, and knowe not what followes.

Death depriueth a worldly man of all his treasure: but the diuell cannot robbe the faithfull of his comfort.

Death

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*The rich Cabinet.*

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Death may boast of famous and gorgeous sepulchers, but no man would willingly be buried in them: for what man had not rather liue in a narrow houell, then in a large sepulcher?

Death hapneth to young men suddenly, to old men timely. It stands vpon old mens thresholds, behind young mens dores, before old mens faces, behind young mens backs; young men may die soone, old men may not liue long.

Death commonly presents the rich vvith feares, the poore with comforts, concerning their future estates. For she tels many poore men, who are buried in Churchyards, that their soules shall rest & reioyce in heauen; and many rich men, who are buried in stately sepulchers, that they shal be tormented in hell.

Death well ended is birth to eternity: and a true faith purchaseth felicitie.

Death is not to be feared, when it deliuers from misery, nor to be refused, when it leads to endlesse felicity.

Death of a good master, is the misery of a good seruant; but of a good father, the ioy and reioycing of a reprobate childe:  
but



but hee is not worthy to liue, that is sick  
of the father.

Death both vntimely and shamefull, is  
commonly the end of theeuers and lechers.  
For the one furnisheth the hatefull gal-  
lowes; and the other is commonly fini-  
shed by lothsome surgery.

Death vndesired of age, sheweth little fee-  
ling of grace: as youth doth little signe  
of good nature or breeding, that doth  
not loue and reuerence his elders and  
betters.

Death endeth the sorrowes of the righte-  
ous, and beginneth the miseries of the  
wicked.

Deaths musick is sounded, when wee be-  
ginne the song with sighs, and it vvith  
sobs, and keepe time with teares.

Death belongeth to him that killeth his  
emie; but hell to him that killeth him-  
selfe.

Death is one and the same to all, how-euer  
diuerse Nations differd in their feuerall  
burialls and sepulchers.

Death amogst the *Salamines* & *Agarens* had  
an extreame enmity: for they were buried  
vvith their backs turned one against an-

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other:

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### *The rich Cabinet.*

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other ; so that, if in life they were enemies, after death they scarce remained friends. Death amongst diuerse Nations had as diuerse entertainements. For the *Hircanes* washed their dead friends bodies vvith wine, and afterward annointed them with oyle, which they kept to eate and drinke. The *Massagetes* drew forth the bloud, and did drinke it, burying the bodies. The *Caspians* burnt the bodies to ashes, which they did afterwards drinke in wine ; so that the entrailes of the liuing, was the sepulcher of the dead. The *Schithes* buried no man, without one aliue were ioyned with him ; which if any friend denied, a slaue was bought to maintaine the custome. And so in many other Nations, according to the seuerall conditions of life, they had as many deuises of buriall. Yet death is but the priuation of life in all. Death of good children woundeth the Parents harts : but the life of a wicked wife, is the woe and misery of marriage ; so that in such a case, it were better to be honestly dead, and worshipfully buried, then liue to be continually tormented.

Death eternall, and life abrewiated, is the reward

ward of the wicked and damned.

Death makes an end of all living creatures, whereas death destroyeth but some kingdoms, warres depopulateth but some countries, & fire consumes but some cities.

Death is so much the more grievous to the rich, by how much they made more account of long life. For when a man shall bid his soule to liue at rest, what a terror is it to haue it taken from him that night? But life is irksome to the miserable, because they cannot liue, as they should, nor die when they would.

Death of sutes proceeds from denials; and they commonly come by corruption of bribes: and delayes are the miseries of hope; vnkindnes the scourge of loue, and combersomnes the breach of friendship.

Death and murther are wrought by vnskillfull Physitians, and ignorant, idle, or ill-living Ministers: the one receiues money to kill the body; the other, benefices to destroy soules; either for want of good Sermons, or by corrupt examples of their loose and lewd liues.

Death is often wrought by meere conceit of a faint heart, as the sight of a drawn



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### *The rich Cabinet.*

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sword is formidable to a coward.  
Death is sweet to a quiet conscience, when  
life is irkesome to a distempred minde.  
Death that is honorable, is farre to be preferred before an ignominious life ; and  
life that is vntainted, cannot but end with  
a glorious death : in both, necessity must  
preuent disquiet, and hope of heereafter  
good, extinguisheth the grieve of present  
bad.  
Death is no way hurtfull in it selfe ; but the  
manner, and the cause makes it most irke-  
some and odious.

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### *Diseases.*

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*The minde and body subiect are to sin,  
And so to sicknesse : but the worst's within.*

**D**iseases amongst the Greeks, were prevented without physick, when they  
did gather sweet herbes in May, were let  
bloud once a yeere, did bathe once eucry  
moneth, and also did cate but once a day.  
Diseases torment the flesh, as sinne woundeth the soule : patience applyed to the  
one,

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one, and repentance to the other, (if applied in time) will prevent destruction.

Diseases vnfelt of the patient, are like finnes vnthought of by the reprobate.

Diseases at *Ephesus* were cured without money, or other instruction, then their own experience, and reading: for the tables of medicines were hanged in the temple of *Diana* for euery man to read; and such as had iudgement, to practice.

Diseases are a bridle to the flesh, and pull down the pride of lust: yet finnes that infect the soule, are farre more dangerous.

Diseases are not easily and lightly cured, when the patient is either inordinate or vnruled, the Physitian ignorant, or vnfortunate, and the medicine ill compounded, or vntimely.

Diseases that continue are grieuous to nature: as wants vn supplied are wofull to reason.

Diseases are not cured in one body so soone as in another: nor are the same medicines to be applied to all constitutions alike at all times, and vpon the same occasions.

Diseases most times are bred by gluttonie, except such as growe from infirmity; and

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### *The rich Cabinet.*

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when the appetite is choaked, the stomach is made sick; whereas hunger being orderly fed, and nature moderately supplied, preuenteth that distemperature, which shall tend to sickness.

Diseases of cruelty, are the gowt, collick, toothach, stone, and strangury; but of senselesnesse, loue, and the lethargie.

Diseases haue had new names with new times; and although in truth they haue been one & the same: yet are men so subject to varietie, that they must still say, It is the new disease; haue new physick, and entertaine new Doctors.

Diseases are bred by infectious aire, as a venomous tongue may procure death.

Diseases of the minde are bred by opinion, which beguiles vs with a false taste of true happinesse: for false opinion leads vs into vaine delight; which is indeed the superfluitie of desire, and enemy of nature.

Diseases are not cured without medicine, nor fooles made wise without instruction; which neglected, the one may die in his griefe, & the other run mad in his folly.

Diseases are most dangerous, that are not preuented betimes: for if the bodie be

cor-



corrupt, they pull on still diuerse infirmities; so that it many times chanceth, that when a Physitian hath healed that disease, which he was sent for, yet the rest remaining, bred by the former, procure the ruine of the body.

Diseases and wounds are of one nature, & both resemble the conditions of sin: for if diseases continue long, & putrifie, they cannot be healed without corasives, and sharp burnings; no more can a long sinner and corrupted heart come to heauen, without true contrition or repentance, & troublesome afflictions.

Diseases weaken the body, but sin ruines the soule.

Diseases of the body may be sometimes cured, if the causes be apparant: but the torment of a guilty and desperate conscience is incurable, though wee knowe that sin hath infected it.

Diseases are fildome cured with vvords without mature medicines; vvhich while the Physitian museth on, but misseeth the true cause, or royall cures, the patient hits the way to heauen before he can agree vpon his ingredients.

*Drum-*

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*The rich Cabinet.*

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*Drunkennesse.*

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*Who hath to friend a Drunkard, hath a foe  
That with his friend, can neither stand nor go.*

**D**Runkenesse makes men worse then  
beasts; for they doe neuer exceed the  
measure prescribed by nature, but man  
will not be measured by the rule of his  
owne reason.

Drunkennesse and pride are hardly hidden,  
whē other wicked actions are many times  
couered, and most times excused,

Drunkennesse dimmeth the braine, dulleth  
the heart, spills the stomach, and spoyles  
the whole body. I could say, inflameth the  
stomack, burneth the liuer, infecteth the  
breath, dazeleth the eyes, loosneth the  
teeth, encreaseth the palsy, weakneth the  
ioyns, swelleth the flesh, and ouerthrow-  
eth the perfect temper and sound consti-  
tution of man,

Drunkennesse loues to open the follies of  
men, the shames of women, the gates of  
cities, the secrets of Common-wealths,  
the

the weaknesse of Princes, the discoveries of treasons, the burnings of incontinencie, and the errors of all ages and sexes.

Drunkennesse is many times cause of madnessse, but most times occasions of infirmities: for when the interior senses and parts are brought into distemper, the exterior are weake in working, or worke in disorder.

Drunkennesse is contrary to all other vices: for eyther they leaue vs, or we leaue them through wants or age; onely drunkennes is made worse with continuance, and the older we growe, the more beastly we are.

Drunkennesse bringeth forth shame & impudencie: and it fareth with men in this vice, as with improuident sinners; vwho are so farre from repenting themselues, that they are sory they haue done no more. Which makes me remember a certaine Father; who hauing a Sonne giuen ouer to this beastlinesse, brought him into the streets to see a drunkard wallowing in the durt, and wondred at by many standers by; supposing that the lothfomesse of the sight would haue wrought vpon him, & the odiousnesse of the example diuerted



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*The rich Cabinet.*

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diuerted him from offending. But he was so farre from both, that hee asked his father where that good wine was, vvhich made the man so drunke, that hee might goe and take his part.

**Drunkennesse** misconstrueth kindnes, mistaketh friendship, mistearmeth good fellowship, misuseth Gods creatures, despiseth good counsell, scorneth assistance, & forsweareth his owne senses.

**Drunkards** sinne against God, who forbids the abuse of his good creatures; against the poore, that want them for their necessary vses; against their owne bodies, which they fill with manifold diseases; against their own soules, which they defile with their swinish sinnes; against their whole persons, which they turne out of men into beasts; and against their eternal saluation (if they repent not) and forsake not that beastly & abominable custome.

**Drunkennesse** makes a wet surfet, a full stomach, a sodden liuer, & a drownd soule.

**Drunkennesse** puts a Carpenter by his rule, a Fencer from his ward, a Poet out of his vaine, and a Player out of his part.

**Drunkennesse** makes the victler rich, the  
rich

rich man poore, the poore man a begger, the begger a roge, a theefe, and a murtherer, and so the end is a halter.

Drunkennes, as it is beastly, so it is remediable, and maketh the father ashamed of his child, and the child carelesse of his father. Which brings to my mind a story of a wise man, who sending a son to travell, and enformed of his wanton courses resident in a lasciuious citie; yet excused the same, and hoped of reformation of all, till it came to drunkennesse. For when he was told of he was fallen into this filthie vice and abominable beazeling, O (saith hee) youth may be wanton, and heerafter staynednes may reduce him; puffed vp with pride, that may be moderated by conuersation, or religious aduise; giuen to gaming, either wants, or the discouery of falshood may make him leaue it; delighted with lechery, either age wil tame & coole him, or an honest wife diuert him; he may be carried away with ambition, it shewd a noble spirit, and some-thing must be gotten by men of worth: but when hee is drawen to drunkennes, he is to be lamented as vtterly lost, without all hope, but worse & worie.

*Effemi*

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*The rich Cabinet.*

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*Effeminatenesse.*

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*A man that is a woman, ne're considers  
He is a Peacock; all fowle but the feathers.*

**E**ffeminatenesse hateth exercise, is an enemy both to strength and wit, when labour perfecteth the vnderstanding, and raiseth manhood to a full height.

Effeminatenesse maketh happinesse but an imagination; and then hope is a vveake hold: but when vertue and valour builde the house, the frame standeth on a good foundation, and the workmanship must needs be honourable.

Effeminatenesse is ridiculous in a Courtier, when a young man weares furred bootes, dares scarce tread on the ground, smelleth of perfumes, holds a fanne in his hand to keepe the winde from his face, rideth too softly in the streets, & must alwaies tread on a matted floor.

Effeminatenesse is contemptible in a Knight, when hee rideth on a slowe-paced Mule, like an old Iudge; painteth his face, bo-  
steth



steth of wrought night-caps and buskins, keepeth his bed because it is cold, dares not stirre out of doores because it is dur-tie, and will eate no meat but tender and minced.

Effeminatenesse is lamentable in a souldier, when hee must needs haue a downe-bed to lie vpon, a warme waistcoat, an oiled gauntlet, a sweet shirt, a perfumed armor, lined greeues, and a quilted burgonet.

Effeminatenesse is vnseemely for a Mariner, when he cannot endure a storme, girdeth his gowne to worke in, is afraid to foule his hands, and findeth fault with the smel of the pitch.

Effeminatenesse is an enemy to good huswiferie, when either the man dares not plow, because it mizells, nor the wife rise, for that it is a cold morning.

Effeminatenesse is a fault of all mothers; when their children may not goe to bed without warming the same, nor rise till the curtaines be all close, nor stirre out of doores, till their girdle be aired by the fire, nor goe to schoole, till they haue their breakfasts.

Effeminatenesse is the aduersary of health;  
when

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### *The rich Cabinet.*

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when a young man will not walke without a candle, nor stirre, but in faire vweather, nor ride without a foot-cloth, nor daunce without a Mistris, nor do, or weare any thing but tending to curiosity.

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### *Eloquence.*

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*Did I not make the wrong right now & then,  
I were an ornament to law-full men.*

**E**LOQUENCE is the beauty of learning, if it proceed from wisdom; and in the eare of vertue truth is the best Orator.

Eloquence that ouerthroweth the speaker, is as bad as an ill perfume, that poisons the braine.

Eloquence with beauty, maketh nature gracious, and wit honourable.

Eloquence of heathen men, hath corrupted the heart of christians; but venomous is that breath, that poisoneth men in their soules.

Eloquence of liuely words cannot bee expressed in dead lines & letters: for he that giues, what he saies in writing, binds himselfe

selfe to lose his credit.

Eloquence was so forcible in *Demosthenes*, that he had many times mony offered him to hold his peace, when other men lookt for great rewards to debate the matter.

Eloquence was so much laboured amongst the Philosophers, and Orators of *Athens*, that *Damonidas* flourishing in the time of *Pisistratus* the tyrant, on a day he said vnto the Senate of *Athens*, All men may free lie come & speak with me in their affaires, except the Philosopher *Damonidas*; who may write vnto me, but not come & talke with me: for he holdeth such efficacy in his words, that he perswadeth to what he wil.

Eloquence is rather the gift of God, then the perfection of learning: for many worthy men haue attained to great knowledge, who for want of elocution, haue lost their honors, and memorable renowne.

Eloquence applyed to purpose containeth great efficacy, which king *Philip*, *Alexanders* father knew very wel: for besieging a certaine citie, he came to this parlee, that if they would suffer *Theomastes* to enter, and make an Oration, he then would depart, and raise his siege. Sure *Theomastes* had  
great



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### *The rich Cabinet.*

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great eloquence in his words, and forcible perswasion in his speech: for they not onely rendred themselves, and opened their gates, but acknowledged king *Philip* for their Prince, as hee did the Orator for preuailing. Thus had eloquence more force in words, then the King in his Armies.

Eloquence hath secret enemies, Folly and Ignorance: the one cannot vnderstand the secret; & the other cannot learne the qualitie.

Eloquence and Wisedome are not alwaies companions: for many times a ridiculous matter passeth in the eloquent deliuary; & weake thrusts pearcing the heart, dispat- cheth the combat.

Eloquence and discretion must needes be obserued in writing letters of importance; and to a man delighted with variety, and volubility of speech.

Eloquence maketh a man desire glory, and then he writeth with aduifement, & speaketh with iudgement: and as you see the plough-man reuiue his furrow to straighten what is amisse: so must a wise man examine his writings, to make them seeme

more meet and orderlie.

Eloquence in writing a letter is discovered, when it is pleasant to read, and discreet to be noted.

Eloquence and honesty are sometimes enemies: for a wicked matter enforceth attention by perswading speeches, and procureth dispatch by a timely compulsion.

Eloquence is no way availeable with God: for the simplest prayer of a good man shall be truly heard, when the vaine Oratory of the brauest Philosopher shall not preuaile.

Envy.

*I (like the diuell) nought but Good pursue;  
Whereby I waste to naught, yet Good eschew.*

**E**Nuy frets the heart, and marres digestion in the stomack; nay farther, the fire of malice feedes on hellish furie.

Enuy of neighbours watch thy actions, and make thee stand on a guard of circumspection.

Enuy cannot speake well of vertue, nor

can

G

endure

more

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endure to heare another commended : especially in an enemy, or in him , vvith whom wee contend for superioritie , or glory. And if therein our aduersary preuaile, we cannot sleepe in quiet, nor eate with content.

Enuy and hate doe commonly goe together : so that *Timon* vvho enuied good men, because they were so good, beeing asked, why he hated all men ; answered, I hate wicked men, because of their wickednesse ; and I hate all other men , because they hate not the wicked.

Enuy is somewhat contrary to other vices : for they commonly extend to the hurt of others , when the enuious man hurteth himselfe ; and then most chiefly, when he cannot preuaile to doe mischief, and faileth in practicing reuenge.

Enuy wrought the destruction of *Pharoh* and his host , by his owne contempt against God : the troubles of *Ioseph* by his brethren : the death of *Iohn Baptist* by *Herodias* daughter : and the crucifying of *Christ* by the Scribes and Pharises , vvho knew, that hee was the Sauour , and yet repined at his humilitie.

Enuy



Enuy made *Caine* murther his brother *Abel*; the *Sodomites* repine against *Lot*; *Saul* murmure at *David*; *Ioab* kill *Abner*; *Shemei* raile, vvhen *Absalom* rebelled against his Father; and the Diuell himfelfe tempt the vvoman to bring all mankinde to destruction and ruine.

Enuy makes men vvorse then diuels: for they beeing a legion, yet agreed together in one man: but two bretheren can scarce agree together in one house.

Enuy breedes a frowne in the forehead, a leere in the eye, vvrinkles in the face, lean-nesse in the body, malice in the heart, and a mischiefe in the soule.

Enuy bred by the pride of *Lucifer*, caused his fight & contention with the Archangell; but especiallie made the Diuell vvatch the Woman in the wildernesse, to deuoure her child, when she should be deliuered.

Enuy vvill doe him-felfe hurt to procure his aduersarie a greater mischiefe. Which makes mee remember a storie of an Enuious and Couctous man vvalking together, vvho at last met vvith *Iupiter*, and had the fortune to haue their

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petitions granted with this *promise*, That whatsoeuer the first man wished, the other was sure to haue it doubled vpon him. Whereupon, the couetous man would not wish, because hee would haue had all the good to himselfe; and the enuious man durst not, for dooing another double good. But at last, in casting of lots, it fell to the Enuious mans turn to ask first; and so hee desired to haue one of his eyes pulled out, that the Couetous man might lose both: which was immediatly effected; and *Iupiter* wondred at the malice of the wicked man.

Enuy breakes the knot of amitie, sowers the seed of sedition, and brings forth the fruit of ruine and destruction.

Enuy loues no number but one, no iudgement but partiall, no power but absolute, nor wisdom but will.

Enuy euen remaines in the graue: for the *Salamines* buried their dead, their backs turned against the *Agarens*, which vvere their mortall enemies; in such wise that their enmitie endured not onely in time of life, but also when they were dead.

Enuy is of that property, that it sometimes produ-

produceth a miracle. For after *Eteocles* and *Polinices* had killed one another in battaile, and that their bones and bodies were to be burnt and sacrificed together, the very flames diuided themselues asunder, and shewed the enuy and disvniõ of the malicious brethren.

Enuy is an incurable disease, a torment of the minde, a vexer of the spirit, corrupter of the bloud, canker of the flesh, rust in the bones, & consumer of the very soule.

Enuy and malice haue no mercy in case of victory, when weakenesse is forborne, when it is vnder the power of true fortitude and valour, and ignorance is instructed, not derided by Christian wisedome.

Enuy maketh quarrells vpon cold bloud, to the hazard both of body and soule: and how-euer they be dangerous vpon sudden heats, they be this way vnpardonable vpon premeditated malice.

Enuy is euer a supplanter of the vertuous; who if they once rise to the fauor of Princes, let them be sure of enuiors; yea, and peraduenture of such, as flatter them to their faces.

Enuy produceth horrible effects: for when



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*Porrex* had killed his brother *Ferrex*, whom the mother loued extraordinarie; shee so stomacked the matter, that finding her sonne the suruiuing King asleepe, shee stabd him to the hart.

Enuy is not to be trusted, nor reconciled: for questionlesse, at an opportunity her malice will returne, and doe a mischiefe, if shee can.

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### *Folly.*

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*I am turn'd Goddesse, and haue sacrifice  
Of men and women, now turn'd Butterflies.*

**F**olly, which in Scripture is the same with sinne; maketh the pride of the flesh swell to lust, and then asswageth it with wounding the soule: but wantonnesse is ouercome, when the wise grow temperate and continent, by vertuous disposition and conuersation.

Folly maketh men weepe, because they were not borne a thousand yeeres agoe, nor can liue a thousand yeeres after: yet it is worse folly to thinke, there is no being after

after death; no hell nor heauen; which can not be conceiued but by *Atheisme*. It is the Athifticall foole that saith in his hart, There is no God.

Folly makes fooles proud of gay coates; and so the apparrell be gawdie, it neuer cares, though it be painted cloth, or guilt leather.

Folly is shown, when a man may be wise and will not; thinketh himselfe wise, and is not; supposeth other fooles, that be wise indeed. He would be wise, but cannot take any paines with his addle wit.

Folly makes vs not feare sinne; keepes vs in loue of vanitie; loseth time about trifles; and bringeth her followers to scorne and confusion.

Folly makes a man prattle with lesse delight and more hurt, then a Parret and other birds, that speake but as they bee vrged, and taught: but fooles runne at randome, without enforcement or reason; and such a glib tongue is (for the most part) as void of truth as it is of discretion.

Folly both wanteth vnderstanding in it self, and scorneth counsell from others.

Folly thinketh it selfe wise and is not, and  
so

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*The rich Cabinet.*

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fo is as short of wisedome, as he which supposeth hee is at his iourneys end, and is but halfe way.

Folly loseth her wits in a wood by prying into other folks thoughts; but yet to hate the simple, is wicked subtiltie.

Folly beateth the aire with words, but wise men penetrate the senses with matter.

Folly makes him lose his wits in his way, that trauels further, then hee can returne: but he that sits still, and does nothing, is vnprofitably borne: yet better to bee a foole, then a knaue, and to sit still, then rise to doe mischief, or walke to practice reuenge.

Folly makes one care for that, which is needlesse, and neglect that, which is necessary.

Folly will not be taught any reformation; and hee that goes about it, loseth his labour: as hee that would wash an *Aethiop* white, loseth both his sope & his water.

Folly maketh men vncapable of schollership: and to nimble spirits are as dangerous to deale with: for wit and folly are commonly married together, vnlesse discretion askes the banes, and giue them orderly



orderly in the Church.

Folly presumes of ouermuch goodnesse, and seeth not his owne, nor cares to doe another hurt.

Fooles are not to be troubled about their capacitie: no more then a dwarfe should strue to reach heauen with his hand.

Fooles are more troubled with opinion then matter: subiect to feare, rather then faith: yet sometimes for lack of discretion, vnapprehensible of danger; and so as desperate, runne into irrecoverable perill.

Folly maketh men esteemed pratlers for five causes: much speaking; false speaking; idle speaking; desire of speaking, when hee should hold his peace; and not speaking at all, when he ought to declare his mind.

Folly sheweth a shallow braine, in babbling *quicquid in buccam*, without discretion; in boasting of knowledge without moderation; in reuealing secrets to euery vnwise or vnworthy acquaintance without distinction; in flattering him as a choice friend, and onely man, whom hee would trust with such a thing, which hee could not keepe himselfe, when it was in his keeping.

Folly

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### *The rich Cabinet.*

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**Folly** proceeds from simplicitie of judgement, wantonnesse of disposition; or idlenesse of liuing: in all which, a well-meaning man many times may be taken.

**Folly** is not heere meant of naturall Idiots, in whose difference from other men, God setteth out his glory by such varietie: but of such, as either counterfet for worldly respects, or are obstinate of diuelish despight, or are ignorant indeed for want of instruction, or good will to learne.

**Foolles** are some-times Fortunes minions, but wisdom is truly, if not onely precious; and is of the more reputation, by how much lesse it is more common.

**Folly** lies couched at Fortunes feet, as she rides at triumph in her Chariot; and when she riseth to visit the world, Folly catcheth hold of her skirts, and will goe vvith her, or cry like a baby for being left behind her.

**Folly** setteth all men on worke against the great voiage, wherein the ship of foolles is Admirall of the iourney.

**Folly** speakes much, and knowes little: reads much, vnderstands little: spends much, & hath little: so that in little time  
he

hee must needs be little worth.

Folly makes a wise man in hope of a nigh way, to leaue the high way : and to finde a by-way, let him thanke himselfe, if it prooue a ttry-way.

Fooles & villaines are commonly exempted from sorrow ; for the one cannot, and the other will not take thought.

Fooles are not to be affected, least they disgrace thee ; nor wise men to bee abused, least they reprehend & controle thee.

Folly cannot hide herselfe from discouery : for though she apparrell herselfe neuer so demurely, looke soberly, goe grauely, and still sit quietly ; yet will shee be speaking to no purpose, and euen in the manner of deliury, discouer her folly.

Folly may come by want of education, by ill accident, or by natiuitie : but vwhen it is counterfet, it proceedes from meere knauery.

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*Fortune.*



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*The rich Cabinet.*

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*Fortune.*

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*Oft am I idle ; yet my wheele still ply  
To bring the high, to lowe : the lowe to hie.*

**F**ortunes wheelles are full of cogges, driven with vncertaine windes, vaine desires, venturous braines, violent hands, & haue vnworthy, wonderous, and ridiculous euent.

Fortune, when she is feared, flowteth the weaknes of your faith : but once braued, flincheth at your fortitude.

Fortune hath many Emblemes ; as standing on a wheele, which turning about, mounteth the begger to the top, and whirleth a Prince to the bottome : and so she shewes her inconstancie.

Fortune is painted blinde, as if she saw not, where shee distributed her fauours, nor cared not to whom : and so shee shewes her impartiallitie.

Fortune is deciphered with a hairy foretop, and a bald head behind : to signifie, that we must not let slippe any good occasion, but

but take all times to doe our selues good ;  
and so she shewes her opportunitie.

Fortune is figured naked, and cares not to  
be cast into the Sea : fore she can saue her  
selfe without swimming ; & so she shewes  
her power.

Fortune resembles a woman , who com-  
monly plays with men, as the bodie vvith  
the shadow : runne thou away, and it fol-  
lowes thee ; follow thou it , and it flies  
from thee : and so she shewes her peeuish-  
nesse.

Fortune standeth on the globe of the world,  
as if she commanded all like an Empreffe :  
and so she shewes her imperiousnes.

Fortune is the fiction of idlenes, and fancie  
of a frothy wit.

Fortune bringeth high floods to lowe ebs,  
and lowe ebbes to high floods : teaching  
men not to misse their passage , but take  
time while time is, and the tide as it falls.

Fortune is a tearme profanely abused : for  
what the heathen called a deitie, as *Adra-  
stus* built a temple to *Nemesis*, & in *Rome*  
she was honored as a Goddesse : we Chri-  
stians call Gods prouidence ; or at least  
should thinke and belieue so.

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Fortune is inexorable; for she will not heare the best prayers, nor be mooued with the greatest teares; it is not sighes can controule her, nor sobs make her flexible; and so she shewes her crueltie.

Fortune flies the encounter of fury: for where shee fights the fiede, manie mischiefes followe by ineuitable fate and destinie.

Fortune maketh order out of confusion: for as *Christopherus Lancius* said; Fortune is an influence, which proceedeth from the reuolution of the heauens; and shee, as they, doe continually turne about: for riches beget pride; pride, impatience; impatience, reuenge; reuenge, warre; vvar, pouerty; pouerty, humility; humility, patience; patience, peace; & peace, riches.

Fortune is then most execrable and odious, when she so carrieth the cause, that one is punished for anothers offence.

Fortunes wheelles mount aloft like raging waters, which quickly throw downe slender banks: right so shee shewes her suddenesse, and violence.

Fortune laughes to see one fret at her, knowing he hurts himselfe, and not her:  
like



like an Adder in her hole, who lieth safe when she hath stung thee: it is in vaine to charme her, or coniure her, or curse her, when thou canst not reach her, nor reuenge thee vpon her.

Friends.

*A house declining, underpropt must bee,  
And thou tru friends, whē Fortune ruines thee.*

**F**Riends thinke themselues discharged of their duties, if they remedie one another in necessitie, & comfort them in aduersity.

Friends are not to be lost for trifles, nor should a wise man cause himselfe to be beholding to an enemy for any needful thing. Friends once tried are to be made much of; and thou must both beare and forbear, where thou expectest a kindnesse.

Friends that faile, breed deepe dislike; and there is no such grieve, as to be deceiued, where we trust.

Friends vntried or vnknown, make men vnwise to build vpon them; but he that hath true friends & loues them not is vnwise, &  
he

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*The rich Cabinet.*

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he that betraies them, is a villaine.

Friends that are faithfull, are not to be suspected: yet a reconciled enemy, though he seeme a friend, is not to be trusted.

Friends in their absence are vncomfortable; in their wants greuous; in their importunities combersome; in their vnmanerlineffe irksome; and in their death lamentable.

Friends are parted by vnkind breaches, as kingdoms are diuided by the tumultuous seas: but wretched are the occasions, that seperate vnited friends.

Friends that are kinde, are sweet companions: but a malicious man is a neighbour for the diuell and his damme.

Friends that haue sound hearts, haue seldom frownes; but false ioyes breede true griefes.

Friendship is delicatly expounded amongst the Philosophers: for *Aristotle* beeing asked, what he thought of friendship; answered, that it was one soule in two bodies.

Friends that are kinde, are pleasing companions: but if they be constant, they bee rich iewels.

Friends

Friends may be trusted, when they haue  
beene tried; strangers when they are  
known; dogges when they be muzled;  
women when they be in sight; and ene-  
mies when they are vnder ground.

Friends are so priuiledged, that sometimes  
we may labour for their good, when we  
cannot speake for our own. As for exam-  
ple; there was a law amongst the *Romans*  
much vsed, and obserued; that vpon paine  
of death, none should presume to approach  
the tent where the Emperour did eate and  
sleepe: which yet in the time of *Aurelianus*  
a certaine Greeke did infringe, and so hee  
was taken and condemned to die: but the  
Emperor vnderstanding the matter by the  
hurliburly, spake with a loud voice: If  
this man did come to sue for any thing for  
himselfe, let him die; but if for his friend,  
hee shall liue.

Friends that are sildome seene, and much  
lesse spoken and conuersant withall, are  
lesse familiar, but more sure; in that they  
loue not for rewards, but for vertue and  
goodnesse. ✓

Friends before they make a perfect combi-  
nation, must obserue these circumstances:



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*The rich Cabinet.*

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If our friend be poore, we must giue him ; if he be rich, we must serue him ; if hee be fauoured, we must worship him ; if hee be wilfull, we must obey him ; if he be impatient, wee must beare with him ; if hee be vicious, we must dissemble with him ; and if he be malicious, we must beware of him.

**F**riends in their wants may be perilous vnto vs, & in their importunities tedious.

**F**riends that are old and acquainted, once changed for new, make men resemble little children, who refuse an old angel for a new counter ; and cry to goe from their true parents, to strange nurses.

**F**riends are thus farre vnprofitable, that they are the thieues of time ; and come to seeke vs, not to do, what we think good, but to perswade vs to what they thinke conuenient.

**F**riends, though they be kinde, are sometime troublesome to suffer ; as enemies are perilous to endure.

**F**riends remedy in aduersities, comfort in necessities, beare with imperfections, pardon transgressions, & endure in troubles.

**F**riends cannot be rightly so named, that afford their persons for private respects,  
and

and deny their goods vpon plausible pretenses.

Friends are (in some Philosophy) denied to be in the plurall number: for as long as a man hath but one heart, hee can haue but one friend; who beeing vnited in loue, are as it were one minde and soule in two bodies.

Friends that are vnkinde, are vncomfortable: but an vnquiet wife is intollerable.

Friends come in at all houres, yea into all places: for sure to whom I haue afforded my hart, I will neuer deny him my house.

Friends are priuiledged aboue kindred: for a man may haue many kinsfolks, but few friends: yea kindred doe daily encrease, but a friend once lost, is hardly recouered againe; and once dead, neuer recalled.

Friends, so farre as they impouerish not our estates by lauish expences, may command our purses; but a great discretion must gouern our passions. For hee cannot well be said a friend, but an enemy, who makes vs lose our time by friuolous or foolish importunities, or to vnecessary or vntimely imployments.

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*The rich Cabinet.*

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*Genery.*

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*Hignesſe of blood is baſe, unleſſe it bee  
Made bright by vertue in a high degree.*

**G**eneroſitie is a ſpeciall prerogatiue amongſt all people. For to be deſcended of noble parents, is commonly a ſigne of noble conditions : and as you ſee a faire Diamond made more rich by Art and embellishing ; ſo is vertue more gracious in a Gentleman, then in an Artificer.

Generoſitie teacheth her poſſeſſors ſo to recreate themſelues, that thereof riſe none offence ; neither to themſelues by immoderate exerciſe, nor to others, by inconvenient abuſes.

Generoſitie ought to uſe none but honeſt recreations, performed with moderate & harmeleſſe cariages, in due and ſeaſonable times, directed to honourable and profitable ends.

Generoſitie is a great helpe to perſwade the people a man is thereby more worthie to be a Prince ; but that kinde of ambition is ſubiect



subiect to great malice, and supplantati-  
on: so that many haue lost their liues, for  
feare lest their noblenesse in blood, and  
good conditions should preferre them to  
high and honourable places.

Generositie teacheth men to be temperate  
in feeding, sober in drinking, liberall in  
giuing, considerat in receiuing, short in  
sleeping, reposed in speech, affable in bu-  
sinesse, patient in hearing, prompt in ex-  
pedition, gentle in chastisement, and be-  
nigne in pardoning.

Generositie teacheth men neuer to be idle,  
or ill-doing; not to be a follower of wine  
or women, or euery effeminate fashion;  
not to brawle with any man; not to hurt  
enemies, nor to be vngratefull to friends.

Generositie is of so delicate a condition,  
that in any matter of controuersie, confe-  
rence may be admitted; but contention  
vtterly condemned: for noblenesse and  
despight did neuer accompany in one gen-  
tle person.

Generositie maketh knights and souldiers  
of so valiant a courage, noble minds, and  
worthy demeanors, that they are neuer in-  
flamed with choler, but in the field against

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enemies ; nor angry with their friends, but for desperat vices.

Generosity teacheth knights and gentlemen, in the time of war not to write from their owne houses, but the campe : euerie man in his owne ranke ; the priest praieth, the husbandman ploweth, and the knight fighteth.

Generositie doth not account him a gentleman , which is onely descended of noble bloud, in power great, in iewels rich , in furniture fine, in attendants braue : for all these are found in Merchants and Iewes. But to be a perfect Gentleman , is to bee measured in his words, liberall in giuing, sober in diet, honest in liuing, tender in pardoning, and valiant in fighting.

Generosity hath preheminence of Honour : for *H.8.* answered a man, that desired to be made a gentleman, that hee could make him a noble man, but not a gentleman.

**A** Gentleman without meanes, is a painted barge without oares ; faire to looke on, but there is no vse of him, neither in calm, nor storme. While hee is tied to his post, and stayer at home, hee either rots as hee stands for want of rowing, or trimming ;

or

or else takes in such foule water of euerie vice, that floweth vnto him, as either in short time corrupts within him, or speedily sinks him.

But if you vntie his rope or chaine, and lose him from home, hee is not able to strike one stroake towards the staires of a faire fortune, though it be neuer so nigh him: especially, if the least winde or tide of any opposition be against him; but is carried downe the streame of head-long passion, without sterne or reason, or hand of friend to stay or direct him. So that if some luckie and vnlookt-for *Neptune* ioyne not with *Venus*, to hale him in, and land him in the lap of some lustie Lady, or rich widow, he is driuen into some dirty ditch, where hee rots, if not vnseene, and vnknown, yet vn pittied and vnrespected for all his rich painting.

A Gentleman vvithout meanes, is like a faire house vvithout furniture, or any inhabitant, saue onely an idle house-keeper: vvwhose rearing was chargeable to the owner, and painfull to the builder, and all ill-bestovved, to make a mock-begger, that hath no good morrowe for his  
next



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next neighbour. Who may knock , and haue no answer ; or if he enter, he may goe into the kitchen , and be neuer the warmer ; into the celler and be neuer the wetter ; vp into the chamber , and lie downe on the floor , & come out againe as much the neere for his need, as he came in. It was cost cast away vpon a faire fruitlesse frame, that brings in no rent, but is stil in reparation, or running to ruine.

A Gentleman without meanes is a prettie plant, but without rinde, without roote, without leaues, without fruit. He is a tender creature that can weare his clothes in good fashion, if his Mercer & Tayler will trust him. Hee can borrow with as plausible and pittifull perswasion, and put off payment with as pretty inuention, and loader euery allegation, with as fast and firme oathes as any man. His minde reacheth to the Court, and cloth of State, but his horse tyres ere he comes at Court gate. Hee salutes, and sweares as courtlie as any man, and weares bad clothes in the best fashion.

Hee is a louing and frequent friend to his wealthy neighbor or country-man, wher-  
focuer

foeuer he meets him : and not ouermuch referued towards any free-hearted , and openhanded Gentleman . Hee is of a fellowly condition, and comes to a feast (and that with the soonest, if it be of free cost) vpon the first inuitation : and to any merry meeting (if the shot be not high, or the guests ouer-fine) he failes not to come. He feeds as choicely & freely, drinks as sweetly and soundly , and talkes as boldly and brauely as any in the roome : and yet vninited, vpon necessary occasion to dine at home, he can eate as moderatly, and sit as soberly, as any other man.

He shall weare a cloake, & a paire of boots as long, borrow your horse as often, and ride him as well as the best in the towne : and shal as respectiuely diet him, & shooe him, as if he were his owne. Hee can hold vp the lower salt, with festiuall and timely table talke, in competent, and commendable sort : and (barre distinction, and orderly speaking) he wil ouer-argue a scho-ler in his owne profession. Hee can hold your cardes, or play your game ; fill, and light, & taste your Tobacco with as good iudgement as the Merchant that bought  
it,

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### *The rich Cabinet.*

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it, and sold it: and if it be not of the right, he can tell you, where you shall buy it. He can hold a trencher handsomely for neede, vpon an extraordinarie occasion: and carry a token, or message, and deliuer it, that no man shall mend it. You shall neede no better Intelligencer to bring home all the newes from the Burse & Poules, and other publique places, to be repeated at dinner. None shall sooner spy out a fit match for your sonne, or daughter: doe your person and state more credit, or sooner clap it vp, vpon loane of your nagge, and reasonable profit.

Take him to a play, and trouble not his cogitation with the water-man, entrance, or sitting: hee shall laugh as hartily, obserue as iudiciously, and repeat as exactly for nothing, as another man shall for his halfe crowne.

Yea, you shall finde him able (or forward) in short time, to correct the Actors, and censure the Poet. Nay, if any want of his own, or enuy at the excellencie of another man, or indignation at his better fortune, do much importune him; you shall see him chuse some pleasant theame suteable to  
the



the time, and write a tolerable tract, or passable Poeme. He can flout a stranger, scorne a scholer, and scoffe a Minister, no man better. He is the onely *medius termi- nus*, or man to conclude a merry meeting, or to set downe the conditions, place, and time.

You shall finde him in the Cock-pit, in the vpper ring: he offers a *Iacobin*, but at next dangerous blowe, layes halfe a crowne; if it be fixe to one. He can mew or man your hawke; enter & traine your hound; shew you where to hunt, when the hounds goe counter; how to breake the fault; follow the game; and lie, if not run, as fast as the huntsman; who if hee call him not vp before day, yet of his owne accord hee will rise before dinner.

Hee layes not many wagers, but stands as tightly on his reputation, and hath his pedigree as perfect as any man; and can readily recount, what a royall house-keeper his great grandfather was in euery particular. He sowes his crop, and carries in his corne, with the best expedition. But as he neuer lends his neighbour his teeme: so is he, neither at season, sheep-sheere or haruest,

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### *The rich Cabinet.*

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haruest, beholding to any man. His rent to his Lord, at the due day is neuer vnpaid; his houses are neuer in reparations; no idlenesse or disorders are euer seene in his seruants. He discommends the vanitie and varietie of costly clothes, as the foxe did the grapes. Hee railes on Vsurers, the dearth, bribery, and corruption of the times. He abhors Bayliffes, Sergeants and Sheriffes. Hee hates collections for any vses. He hunts on Sondaies, and wrangles for tythes; yet he fildome or neuer goeth to law with his neighbours. His fences are so good, that no mans cattle can come into his ground: and his own are so ringed, and yoakt, and lawde, that they neuer trespassse on any other man.

He is alwaies in pursute of some good widow, but scornes to make his way by base briberie: onely the maid shall be made, by faire promises, and kinde kisses. His own mothers maid shall giue her word, that he is good for propagation and breed: none so good to plant a colony and people a country.

The dislike of his owne, inclines him to seeke better fortunes in other countries:  
and

and bar stormy winter, dry byscuit bread, and cold water, no man shall trauaile a league further. He well approues necessarrie warres, for those that haue bodies fit for cold and hard beds, short commons, and sharp swords: but onely desperation of meanes driues himselfe to the vvarres; yet not vnlesse hee want hart to be hangd at home, for taking of purses. VWhich should not seeme so, by the often quarrels hee entertaines with his inferiors, vpon equall hazard of life and lands: saue that onely respect of reputation, and honour, with-holds him, from fighting vpon vnequall tearmes, with base companions. And as for his betters, hee is very temperate and discreet in forbearing them; and bearing their iniuries, who may be his benefactors. Hee lesse feares to offend God then his rich idols, to whose deitie he offers the incense of all his indeauours: being euer superstitiously anxious to delight their eyes, tickle their eares, obserue their desires, sooth their humors, second their opinions, applaud their speeches, picke their thanks, by finding, and aggrauating the faults of their seruants.

This



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*The rich Cabinet.*

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This weake & worthlesse Iuie, must either not liue, or lie down, or else leane to some substantiall rich oake or other, as his sy-cophant, parasite, or iester; or else as his beadesman, or bayliffe, to goe afield with victuals to his woaders, or weeders, to ouer-look their labours. The top of his hope is to attaine to the chamber of some Court-fauourite, grand Councillor, graue Iudge, or great Officer. Where beeing soone slypt into his satin sute, filke stock, treble ruffe, and beauer hat; he is not long in learning his occupation, and the due respects hee is to haue, whose cause hee furthers, and whom hee admits: knowing that the profit of his watchful prouidence heerein, will in short time, enable him with means, to impropriate a prety punk, and purchase good lands.

But if this, & all other meanes faile, why yet with a little labour, he would proue a pretie excheator, a prowling promooter, or a good land-spaniel, or setter for a hungry Courtier, to smell him out a thousand pound sute, for a hundred pound profit. But to say the truth, the onely ordinarie vocation he is most naturally apt vnto, & hath

hath dexteritie in ; that he likes, and likes him, that he liues by, and liues in , is the Art of cheating.

For conclusion, this beggerly Gentleman, is too proud to be a seruicingman, too poore to be a Merchant-man, too weake to be a husband-man, too wastfull to be a tradesman, too lazie to be an artificer , too idle to be a scholer, too tender to be a souldier : and yet hath matter in him, to make him fit for all this, with good moulding in tract of time. For full and finall description of this indigent gentleman ; he is a rationall creature, potentially apt for any thing, but actually good for nothing.

A Gentleman without manners, is like a custard of addle egges , in a siluer coffin, which promiseth sweetnesse , by his sugered crust ; but prooues vnfaourie , and loathsome to the stomack and taste : faire to looke on, but fulsome to feede on. Or if you will ;

An vnmanly Gentleman , is like an vnparboyld pastie of tainted venison, which graceth the table, and pleaseth the guests, as it comes out of the oven ; but beeing cut vp, forth-with fills their noses, and  
offends

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### *The rich Cabinet.*

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offends their stomacks: so that that, which earst delighted their eyes, doth now loath their appeties. It was ill imployed cost, of pepper and salt in the seasoning, and butter and creame in the crust. Right so, the out-side of an vnmannery gentleman, seemes an obiect of worth, where hee is vnknowne: but if you taste him, or try him, by more neere commerce, or inward conuersation, you shall finde him, for ignorant prating, for impudent lying, for scornfull scoffing, for rude rayling, for quaffing and quarrelling, for swaggering and swearing, for bawdery and blaspheming, of so riotous and rotten, so contagious and stinking a condition, that of all others, you may least endure him: as the sweetest and best meats once corrupted, yeeld of all other, the most vnfaourie stinks.

The first sight of an vnciuill Gentleman, is the best; the further you see him, the better you like him; the neerer he comes, the worse you brooke him. Twas all lost was layd out on the education of so costly a caryon. To this purpose I remember a story in the time of *H. 7.* who was ledde  
after



after the sedation both of forren and domesticke encombrances, by the hands of prosperity to the house of a great Maiestie and Honourable wealth : insomuch that the Court encreased to statelinesse, the Citie prospered, the Country thrived, and all sorts of people thought it the greatest glory to liue in the flourishingest shewe : wherevpon it is recorded, that a husbandmans sonne hauing been imploied in some seruices, vwhere example had raised his spirits to imitation, demaunded of the King, as a recompence to be made a Gentleman. The King, neither angry nor pleased, quickly dispatched him with this answer, he could not : For though Princes can raise men to Honor, noblenesse, offices, and authoritie : yet lay it not in their power to enlarge vertue, good conditions, and the renowne of ancestors, whereby and wherein a true Gentleman is best known, and shines most brightly. Besides, my friend (quoth he) with what colours of prosperitie canst thou flourish thy estate ? And it like your Maiestie, the Farmer replied, my inheritance is raised on the degrees of fortie pounds a yeer, Alas,

I

said

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## *The rich Cabinet.*

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said the King, the times are now corrupted; and that may keepe thee as an honest man, but will neuer maintaine thee for a Gentleman.

Generosity disclaimeth vileness, sluggishnesse, niggardlinesse, maliciousnes, lying, and cowardlinesse; so that in a Gentleman, though there may be found somewhat to be reprehended, yet there ought not to be contained any thing, worthy of reproach and infamy.

Generositie is more aduanced by noble and vertuous auncestors, then by wealth or inheritance: for to descend of noble bloud, doth not onely honour vs, but prouokes vs to be vertuous.

Generositie doth lead vs to honour, and teach vs to amend our estates; whereas infamie doth tempt vs to be desperate.

Generositie doth cause vs to attend and be seruiceable to all Ladies and Gentlewomen; but especially to forbear them in matters of contention, and with curteous demeanor to perswade them to the right.

Generositie was so esteemed amongst the *Romans*, that the law *Prosapia* ordained, that when contention did arise for the  
Consulship,

Consulship, then those which descended of the *Silvians*, *Torquations*, *Fabricians* should be preferred.

Generositie is an ordinance of GOD: for *Christ* himselfe came of the noble Tribe of *Iuda*.

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## GOD.

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*Use reuerent words of God that ruleth all,  
For at his pleasure, thou shalt stand or fall.*

**G**Od is incomprehensible in wisdom, absolute in power, vnsearchable in essence, glorious in his graces, infinite in mercy, inuisible in person, infallible in word, vnspeakable in bounty, matchlesse in maiestie, and endlesse in his abiding.

God maketh men wise through his feare, affordeth honour by his seruice, yeeldeth life to his belieuers, sendeth happinesse to his louers, yeeldeth comfort to his obseruers, and crowneth his martyrs with euerlasting happinesse and eternitie.

God hath his seat in heauen, his footstoole on earth, his church both in heauē & earth,



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### *The rich Cabinet.*

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his kingdom among his Saints : and blessed are those soules, which make their bosoms his temple.

God is more dishonoured in blasphemie, then Kings endangered by conspiracie.

God will haue mercy, where faith pleades penitencie, and not sacrifice : and the angels reioyce at the conuersion of a sinner.

God hath told vs what wee ought to doe, and therefore wee ought to looke no further : for if we turne back againe to mens inuentions, we shall seem to despise God and trust in man.

God is of that excellencie in his properties, that euen heathen Philosophers (especially *Cicero*) haue said, that as man by his wil moues the members of his body : so God by his almightie will moueth all the parts of the whole world.

God is more honoured with the hart, then the lips : & the poore more releued with the hand, then the tongue.

### *God the Father.*

The fear of God is the learning of the wise;  
the grace of God is the glory of the learned;

ned; the peace of God is the rest of the faithfull; the loue of God is the ioy of the Elect.

God for his greatnesse is to be feared;  
for his goodnesse to be loued;  
for his wisdom to be admired;  
for his loue to be honored;  
for his grace to be serued;  
for his mercy to be praised;  
for his iustice to be reuerenced;  
and for his glory to be adored.

God onely is the height of power;  
the essence of goodnes;  
the depth of wisdom;  
the life of loue;  
the spirit of grace;  
the nature of mercy;  
and the eternitie of glory.

God was before all times, and is aboue all things: the onely life of beeing, and beeing of life.

### *God the Sonne.*

God so loued the world, that his sonne *Iesus Christ* liued in the same, and died for the same, to redeeme the Elect out of the hands of the Diuell.

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*The rich Cabinet.*

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No man euer spake as *Christ* did : for hee  
spake as with authoritie and power.

No man euer liued , as *Christ* did : for hee  
liued without sin.

No man euer loued , as *Christ* did ; for hee  
gaue his life for his beloued.

No man euer did , as *Christ* did : for he hea-  
led the diseased , droue out the diuels out  
of the possessed , and raised the dead to  
life.

No man euer healed , as *Christ* did : for hee  
onely spake the word , and it was done ;  
touched the sore , and the party recouered ;  
yea the hemme of his garment had vertue  
sufficient to stanch blood.

No man euer sailed , as *Christ* did ; for hee  
walked on the seas , and bad *Peter* come  
vnto him.

No man euer sweat , as *Christ* did : for hee  
sweat water and bloud.

No man euer feasted , as *Christ* did : for hee  
turned water into wine ; and fedde many  
thousands with a few barley loaues and fi-  
shes.

No man euer died as *Christ* did : for he con-  
quered death and hell by his passion.

Therefore is hee aboue all : for

his



his wisedome to be admired;  
his life to be commended;  
his loue to be loued;  
his power to be feared;  
his death to be honored;  
and his passion to be glorified.

*God the holy Ghost.*

God the holy Ghost is the full perfection of the deitie; the third person in Trinitie; the spirit of life; the life of grace; the comfort of our soules; and the assurance of our saluation.

God the holy Ghost, is neither created, nor begotten, but proceeding: is the breath of heauenly influence; the protector of our weaknesse against the strength of the diuell; the conqueror of tribulation; and the assurance of all spirituall gifts.

God the holy Ghost is the clenfer of our filthinesse; the preparer of our hearts to receiue good gifts; and the preseruer of such infused vertues as are poured into vs.

God will haue his owne word stand for a law; his law to giue vs directions to know  
the

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### *The rich Cabinet.*

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the truth; his truth to be embraced before the earth, or the world; and the world to be hated in respect of eternall saluation.

God will haue all or none: for wee cannot serue him and *Baall*: we may not looke vp to heauen, and think on transitory things: wee may not lift vp our heads on high, & haue our harts below in the world.

God and the Diuell are so opposite, that though the Diuell neuer stirreth, but as far as God permitteth: yet doth hee practice nothing but to abuse God, and confound man.

God cannot bee resembled to any liuing thing, nor worshipped vnder any forme or shape of a creature.

God is the author of truth, the diuell the father of lyes; man the inuenter of vanitie: woman the seducer of man; and all other things and creatures the subjects of man.

God is onely the searcher of harts; the discoverer of hypocrisie: the reuenger of iniuries: the entertainer of all persons, without respect; and the maker of vvisdome foolishnes.

God is not to be decciued with mans deuises,

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uises, nor ouer-reached with mundane policie.

God is loue; and he that meaneth to dwell with him, must loue his brother, loue himselfe, loue God, loue all that God hath made: for God made nothing, but what is good; nor must wee loue any thing, but what is good.

God yeeldeth such plentiful matter to discourse on, that I must conclude vwith the Phylosopher; and take two daies respice to tell you, what God is: and if you come then to knowe further, I will take foure; and if then, I will aske eight; and so aske longer and longer. For the more you meditate, the more you may: and when you suppose to haue done, you haue further matter to begin withall.

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Gravity.

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*Like mee they looke, that well do signiorize  
Themselves, and others: Rulers that are wise.*

**G**Rauitie is an honourable ornament,  
but sometimes it representeth bad colours



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### *The rich Cabinet.*

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lours to shadow a deformitie : for a foole and an hypocrite may appeare both sad, demure, and sober.

Grauitie and orderly silence shewe a true vnderstanding ; when a fleering countenance discouers dissimulation and folly.

Grauitie in a Tyrant is a dangerous note of tyrannie ; and vwhen hee seemeth settled to study, it is commonly to contriue some bodies destruction.

Grauitie is not so sutable to a young man, as an old : yet doth it not amisse in either, if not counterfeited , or ouer-much affected.

Grauitie cannot be dissembled by a foole : for as soone as euer hee settleth his countenance, he discouers a change ; and in the very restraint, bursts out into ridiculous action in one manner, or other.

Grauitie is most necessary in a Iudge ouer criminall causes, as well for the reuerence of his place, as to strike a terror against offenders not to hope for mercie, howeuer it may be afforded vpon true repentance.

Grauitie is made known by a quiet minde, reposed speech, decent actions, comelie gesture,

gesture, sober countenance, stately gate, ciuill behauour, & sildomnes of laughter. Grauitie must not dally with a matter of importance, nor encline to derision, when a man in distresse stands at his triall for his life.

Grauitie may be dissembled by corrupt officers, to the abuse of iustice, and overthrow of sutors, who haue confidence in the Magistrate.

Grauitie in religious men hath a due of reuerence, when they studie Gods glorie, their own saluation, and the peoples edifying: but to make grauitie onely a step to vworldly preferment, is the diuels policie.

Grauitie is the fame of a Matron; the reuerence of a Bishop; the comlineffe of a Iudge; the maiestie of a Commaunder; the cunning of a Scholer; the hope of a Physitian; the dignitie of a Lawyer; the honour of a Councillor; the Iouelineffe of age; and the deceit of youth.

Grauitie cannot endure scurrulous foollerie, idle Iesters, inconsiderat talkers, palpable ribaldry, wanton enterludes, impudent behauour, lasciuious demeanour,  
and

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### *The rich Cabinet.*

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and childish exercises.

Grauitie sometimes couers ignorance ; and although pride may be suspected , yet it tempers it from violence and rage.

Grauitie is commonly a companion to Religion : for from a Countesse to a country-wench, if she but seeme to serue God, she will shew it in a sober looke , and decent attire.

Grauitie keepes both men and vvomen from outvvard burstings out of follic ; and indeede shadowes manie imperfections.

Grauitie is much abused , vvhen an officer vvnder colour of *State* , vvill not orderly admit a petitioner to tell his tale.

Grauitie is assumed on a sudder in the selfe-same persons vpon notable changes : as when a Courtier is preferred to be a Chancellor ; and a Chaplen to be a Bishop ; a seruant a master ; a young Gentleman a Iustice ; a Merchant an Alderman : and such like.

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*Honour,*



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Honour.

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*On Vertue still I waite ; and though I doo,  
The vertuous waite both for, & on me too.*

**H**onour, that breedes forgetfulnesse of goodnesse, is wicked ; while the true eye of wisdom seeth all the world but vanitie.

Honour that is gracious, is gotten by vertue, and noble merit : and is neuer at full height, till vertue bring it to heauen.

Honour in his true definition is a certaine reuerence, which one man yeeldeth to another extraordinarily, for his vertuous merit, and worthy desert : so that it should not be wealth, but vertue, which should make an honourable man.

Honour is more great, that maintaineth others, then that, which obtaineth for it selfe : as wisdom, which is imployed for the good of the Common-wealth, excelleth that, which aymes at a mans priuate ends.

Honour is persecuted by the enuious, riches  
and

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### *The rich Cabinet.*

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and liberalitie by the couetous, and vertue by the vicious: so that no man aduanced to honor, can behaue himselfe so wel, but he shall be sure to be watched by enuious eyes.

Honour hath certaine markes of preheminence both in high titles of dignitie, and many ceremonies of attendancie: and this they receiue by imitation, and example of scripture. For *Abraham* was called the friend of *G O D*: *Moses* the man of God: *Iosua* the great Captaine: *Gedeon* a valiant man: *Iudas* the strength of his brethren: and *Christ Iesus* a Sauour, and *Emmanuel*, or God with vs.

Honour in some cases is inferior to Gentilitie: for the auncestrie of bloud must needes haue preheminence ouer a familie newly erected. Whereupon I remember a story of *Henry* the eight: who beeing entreated to make a clowne a gentleman; answered suddenly, hee could make him a noble man, or person of Honour, as in the estimation of the Common-wealth it passed currant: but a Gentleman must boast of his famous auncestors vertues, and his owne worthy merit.

Hono<sup>r</sup>

Honour without desert is like a word without substance, sense, or wit : and both may be incident to a foole.

Honour cannot consist in riches ; for so clownes may be honourable : but in truth there can be no true honor in the loue of the world. For *Diogenes* being asked who were the most noble ; answered , the despisers of riches , glory , and pleasures of this life , and the patient endurers of the contrary. And *Socrates* said , that true honour consisteth in the due temper of the body and the minde.

Honour , though it be neuer so glorious , cannot be greater then *Salamons* , nor *Salomons* , then the Lillies of the field.

Honour maketh worldlings happy in their titles : but heauen is the ioy of the blessed.

Honour of a Soulder consisteth rather in pitying captiues , then subduing of enemies : this made *Scipio* so famous in *Spain* , who hauing a virgine of incomparable beauty brought vnto him , when he vnderstood how she was betrothed to a Prince , he not only abstained from her , as remembering his owne honor , but gaue the ransom which her father brought to redeeme her ;



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## *The rich Cabinet.*

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her; with as much more of his own vnto her husband in dower.

Honour is truly established, when vertue is embraced; but both must depend vpon graue and good actions.

Honour may be graced by fortune, & fortune may be great: but the vertuous are truly wise and honourable, and the godly truely noble.

Honour without desert is like a painted post without life: or a fantastickall idol without a spirit, or a flower without any sent.

Honor is most famous, when men are borne of gentle parents; rise to line in great dignitie; die in glorious libertie; are buried with ensignes of vallure; and leaue a memorie of their fames and glories to posteritie.

Honor of the world is a meer chance of fortune: but to be truly vertuous, the gift of God, and delight of his Saints.

Honour is neuer so out of countenance, as when men of noble eminence descend to base actions, and practice vile conditions.

*Humility.*

Humility.

*Without me, though men Angels be in sight,  
They are but black ones be they ne're so bright.*

**H**umilitie suffreth wrong, though it be enormous, and detaineth vs from doing any which is impious: so that, if it be for Gods sake, we are glad of the persecution, and humble our selues to the rod, leauing the reuenge to him.

Humilitie and lone gaines the fauor of honour; and the necessity of obedience caused the law of allegiance.

Humilitie vpon comparisons confesseth want of power to be liberall; want of ability to be seruiceable; want of libertie to visit; want of wealth to recompence; want of iudgement to conclude; want of wisdom to determine; want of experience to aduise; want of power to aduance, and want of fauour to bring others in grace.

Humilitie cooleth the heat of ambition, and is notwithstanding the staires to honourable

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*The rich Cabinet.*

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rable ascending.

Humilitie brought saluation to all mankinde, and *Christ* became man, to bring men vnto God. By him were the burthened vnladen; the wearied refreshed; the hungry fedde; the thirstie quenched; the lame restored; the lepers clensed; the God of the world riding on an asses colt; the childe of grace laid in a manger; the conquerer of hell fled into Egypt; the commander of Angels buffeted on the face; the tamer of diuels scourged with rods; the ruler of heauen led away by souldiers; and the sauiour of the world cast down into a graue; and all this was done, when in the molde of loue, hee did melt the law of feare.

Humilitie in *Christ* did the worke of his father; and that was to conuert sinners, and saue the penitent soules.

Humilitie rather forgiueth the dissembling and treason of friends, then reuengeth the iniuries of enemies.

Humilitie teacheth vs rather to repent for dooing of ill, then proudly to boast of doing any good.

Humilitie keepeth the heart from swelling



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too high & as fasting keepeth the body from growing too fat.

Humily is commonly in league with loue, and so turneth rough into plaine, black into white, bitter to sweet, angry to quiet, malicious to simple, grosse to discreet, & the heauy to light.

Humilitie taketh in worth many despights, neuer reuengeth iniuries, will not mur-  
mure at them that anger him, deny them that aske him, resist them that take from him, answere them that reprove him, disgrace them that shame him, nor absent himselfe from them that send for him.

Humilitie teacheth vs to pardon friends, & release offenders: but of all things wil not suffer any to be proud, thecuish, murderers, adulterers, gluttons, malicious, nor blasphemous.

Humility striueth for no superioritie, is not proud of aduancement, boasteth not of knowledge, triumpheth not for preuailing; nor insulteth ouer the deiected.

Humilitie pleaseth God, is the gift of God, maketh men fit for God, reioyceth Angells, afflicteth diuels, helpeth men, and preserueth the whole world.

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*The rich Cabinet.*

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*Hypocrisie.*

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*I holier seeme that each religious rout,  
Like a leane kidney, onely fat without.*

**H**ypocrisie turneth the prayers of the wicked into sinne, when the righteous preuaile with God by penitent petitions.

Hypocrisy makes a corrupt hart shew a dissembling countenance: and as a double face maketh a monster in nature; so a double hart makes a diuell incarnate.

Hypocrisie may deceiue a good eye-sight: for hee that sees the face, knowes not the hart, as when a man beholds a handsome shooe, yet cannot tell where it wrings, or pincheth him that weares it.

Hypocrisie & singularitie commonly walke together, and discouer each other: for in the attire, gesture, countenance, words, and actions, there shall still appeare something ridiculous, as if nature were forc't by some cunning of Art, and the minde restrained from his owne bent by filthie deceit.

Hypo

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Hypocrisie is properly the poyson of true religion.

Hypocrisie is so great an enemy to mans peace with God, that hee will pardon the sorrowfull conuertist before the proud iustifier : for he that standeth vpon tearmes of dooing well, when hee determineth to continue bad, is worse then he that looketh vp to heauen, and falleth into some durty puddle or other.

Hypocrisie standeth vpon tearmes of practicing and fulfilling idle ceremonies for outward vaine-glory ; and leaueth vndone all charitable actions and true deuotions. Thus did the Pharises wash their hands, when their harts were defiled ; cast vp their eyes to heauen, when their feet were fastned on the earth ; went to the Temple to pray, when they deuoured widowes and orphanes at home ; knocked & thumped their breasts before the pillars, when their minde was on rapine, auarice, and augmenting their inheritances.

Hypocrisy doth tell his own secrets to learn out the affaires of other men, and makes you belieue shee would runne away with the Hare, when indeed he determineth to



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*The rich Cabinet.*

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pinch with the hound. Thus are friends betrayed, husbands abused, virgins entrapped, orphans deceiued, masters impoverished, counsels discovered, treasons contriued, and aboue all, God and religion dishonoured.

Hypocrisie seemeth to aske aduise of Gods seruants, how to proceed in religious courses, or iustificable actions: but if the answer returne any thing against their owne mindes, they repine & follow their owne wilfull humors.

Hypocrisie will endure disgraces for aduantage, and seeme to be humble and submissiue, when indeed hee lyes in wait for opportunitie of greater aduantage, or sorer reuenge.

Hypocrisie is the *Genus* or maine spring, from whence the riuulets of flattery, cogging, fawning, dissembling, vain-praises, superfluous speeches, & all cunning actions ouerflowe mans naturall reason, and euen disperseth poyson into the veines of well enclined dispositions.

Hypocrisie takes roote in the heart, and so bursteth forth like a growing tree into many seuerall gestures, counterfet shewes,

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shewes, seeming deuotion, vaine apparitions, vicked deceits, and absurd contrarieties.

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*Inuections.*

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*No one thing in the world brings such a curse,  
As to detract the good, and make bad worse.*

**I**nuections fauor of detraction, and both proceed from enuy : impaire not therfore another mans credit, nor spend on his purse. For the one is his countenance, the other his maintenance.

Inuections of a venomous tongue, are the ruine of a multitude; as the blasting wind withers the fruit, or ynkindly mildewes withers the corne.

Inuections proceeding from iealous anger against horrible transgressions, and impudent sinners, are commendable, and represent sharp corasives to festered and inue-  
terat sores.

Inuections that are defamatory vvithout cause or good ground, are diabolicall, and tooke originall from the serpents rayling

on God to the woman ; whom hee knew well enough , that as soone as euer they should eate of the apple, their eyes should be opened, like Gods, knowing good and euill : and therefore he prohibited them ; but indeed, it was to debarre them of so excellent a priuiledge.

Inuectiōns find great grace with the world ; for mens eares doe more itch to heare of other mens faults and ouer-fights, then of their vertues.

Inuectiōns need small oratory : for to rayle on a man, bitter words are quickly found ; when to commend vertues , the sweetest phrases are hardly belieued.

Inuectiōns are not accepted at all times alike : for in a setled State, libels passe as *Pasquills* ; but in a time of innouation or confusion, they are dangerous in themselves, and perilous to the author.

Inuectiōns may be both waies matters of policie, and both waies dangerous ; especially in millitarie affaires. Thus did the explorators of the land of *Canaan* terrifie the Iewes : thus did *Caleb* and *Ioshua* comfort their bretheren.

Inuectiōns are meerey wicked , that de-  
prauē



praeue the good, when they merit vvell; extenuate their worth, when they deserue farre better: and of a mole-hill of imperfections, make a mountaine of transgressions. But if he be cursed, that remooueth the marke of his neighbours land: surely, he must needs be accursed, that killeth him blieue, and taketh away his good name.

Inuections are so far from the rules of vertue, that whereas humanity pardons iniuries, these will not remember good turns; nay, from an ingratefull mind they repine at small ones, and take the best but of dutie and necessitie.

Inuections are commonly taken in ill part, & may briefly be defined to be a too too vehement rebuking of others, when vvee are more faultie our selues.

Inuections without cause, are in a foole ridiculous; in a Diuine irreligious; in a great man ignominious; in an officer malicious; in a meane man dangerous; in a wise man vngracious; and in all men, vnworthy of commendation or allowance.

Inuections vvith cause, must bee moderated against superiors; mittigated against inferiors; sparing against equalls; and  
confined

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### *The rich Cabinet.*

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confined vvithin the borders of charitie toward all.

Inuectiōs are vnhappy ratings, when men shall be told of their faults in publique, that may otherwise be reprehended ciuilly in priuatē; this way good aduise doth many times make the wicked worse: and and so the fault remaines with the shame; and the very best are rather obstinat, then reclaimed.

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### *Ignominy.*

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*The feare of me, diuers all gentle mindes,  
Thogh high in state, to liue like honor'd Hinds.*

**I**gnominy is due to those that hold the place of iustice, when Clyents are made miserable by the delay of Courts, and partiality of Iudges.

Ignominy followeth sudden falls; which if it be from dignitie, is the anguish of the hart: from wealth, the grieve of the mind: but from grace, the death of the soule.

Ignominy & an ill name, may well be compared to a glasse that is crackt: vvhich

vvith

without great circumspection cannot be preserved, but once broken, can neuer be recovered.

*Ignominy* followeth seuerall men in seuerall sinnes; and is the more hainous, by how much more their offences are vnnaturall: as for a Diuine to be an hypocrite: a Musitian mercenary: a rich man a theefe: an old man lecherous: a young man impudent: a matron vnmanly: a vvife a gadder abroad: a Prince couetous: a noble man proud: a gentleman seruile: a scholer ignorant: an officer vaine-glorious: and a graue man a great talker.

*Ignominy* is the shame of dignitie, when honour is the grace of vertue.

*Ignominy* was so fearefull to the Romans, that they haue chosen rather to die honorably, then liue infamously: nay, many of them meere to auoide shame, and open opprobry, haue flaine themselves with their owne hands.

*Ignominy* must be auoided in our liues; as a Gentleman must not consent to dishonorable actions for any ends: no, not povertie it selfe; or else we cannot prevent it after death. For hee that dared to bee a  
traytor,



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### *The rich Cabinet.*

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traytor, or committer of seruile crimes, must looke to haue his actions registred on record, and his infamy left to posteritie.

Ignominy is no other then a feareful shame for some base and degenerating courses taken in our liues : as when a noble man is auaricious, cruell, vnciuell, a receiuer of bribes, and scornfull : a souldier to begge or pilfer : a gentleman to proue a pandor, and such like. In all which, the great man must not presume on his power, nor the meane man be desperat of his pouerty.

Ignominy or reproach done to noble Captaines, stirre vp reuenge, and is not pacified without blood. Thus was *Narsetes* reuenged on the Empresse *Sophia* : & many others despighted with scorn & taunts, incited to strange courses, to reintegrate their honours. The former story is thus; When *Narsetes* gouerned the Western Prouices for the Emperor *Iustinian*, and had been famous for many noble exploits; his enuiers suggested, that he ambitiously sought the Empire : whereupon hee was enforced to passe from *Rome* into *Asia*; where appearing before the Empresse *Sophia*,

*phia*, shee thus taunted and defamed him;  
Sith thou *Narfetes* art lesse then a man, &  
halfe a woman, beeing an Eunuch, I com-  
maund thee leaue the gouernment of the  
Empire, and get vp to weaue, where my  
maidens knit caules. Which words made  
so forcible impressiō, that hee changed  
countenance, the teares brake from his  
eyes, and his choler thus vented his griefe;  
*Serene* Princefse, I would you should cha-  
stise me as a Lady, but not defame me like  
a woman: It grieues me not so much for  
that you haue said, as the occasion you  
haue giuen mee to make you answere; I  
therefore presently depart for *Italy*, but to  
weaue, knit, and frame such a toile, as nei-  
ther thou maist comprehend, nor thy hus-  
band vndoe.

Ignominy is neuer more aggrauated, then  
when women are cruell, which should be  
pittifull; nor more deserued, then vwhen  
subiects are disloiall, who ought to be  
faithfull.

Ignominy is like an Adder in a path, from  
whose very sight a man would start back:  
but not be tainted with the poyson vpon  
any condition.

*Ignominy*

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### *The rich Cabinet.*

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Ignominy maketh taunts so fearefull, that euen mean men haue answered great Emperors distastingly to saue their reputation. As when *Alexander* the great reproached *Cleonides* the pirat for a thiefe & rouer: It is true great Prince said he, because I rob but with one or two ships, I am therefore defamed; but thou that fillest the *Hellepont* with mighty nauies, art therefore a mighty Emperour, and Monarch of the world. Thus againe was the Lady *Mary* of *Padlia* reproued for her ambition and treason, when the commons reuolted in time of *Charles* the 5. Emperour in *Spaine*. If histories deceiue vs not, saith the author, *Mamea* was proud: *Medea* cruell: *Martia* enuious: *Popilia* vnchast: *Mirra* malicious: and *Domitia* rash: But I haue read of none that hath been disloyall and a traytresse, but your Ladiship.

Ignominy is worse then blowes: for they punish but for a time, or at most our life time; but shame and reproach continueth after death: yea, maketh our posterity dishonourable by our vile conditions, or base proceedings.

*Idlenesse.*



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*Idlennesse.*

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*With monstrous births I commonly do burst  
Of shame, diseases, pennury, and lust.*

**I**dlennesse will rather begge, then worke,  
and then correction is needful: but when  
the rich will starue the poore, the plague  
is a good scourge of a Common-wealth.

Idlennesse is an enemy to Honor, and sloth  
bringeth pride to pouertie.

Idlennesse cares for nothing, maketh men  
gracelesse, and ioyned with sloth, quick-  
ly vvitlesse; as ielousie increaseth mad-  
nesse.

Idlennesse is the ground of ignorance, and  
a foole is the scorne of reason: but exer-  
cise maketh the fallow field fruitful, and a  
good wit pleasant and plentiful.

Idlennesse againe is the sister of doltishnesse,  
both enemies to Art: vvhereas exercise,  
conference, & experience make both arte  
and wit to yeeld forth fruit & exornation.

Idlennes is cause of lazines, diseases, corrup-  
tion of bloud, & dulls the spirit, which per-  
aduen-

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### *The rich Cabinet.*

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adventure by nature would produce commendable effects: but wearines may come of weakenesse and great labour, and then rest and idlenesse is a refreshing to nature, and recovery of strength.

Idlenesse worketh contraries against kinde: for commonly idle men sleepe a daies, and walke a nights: but woe be vnto them that make day night, and night day; for questionlesse they cannot preuent pouerty.

Idlenesse is called the graue of the liuing, & was so odious amongst the Persians, that to auoid idlenes they would whittle sticks, or rip the seames of their coats, to mend and sow them againe.

Idlenesse is a priuation of goodnesse, and it is ill to doe nothing, worse to doe bad, and worst of all neuer to repent and amend.

Idlenesse maketh a foole miserable, when trauell maketh a wise man honourable.

Idle men amongst the Philosophers were banished, the couctous hated, the traitors hanged alive, the vicious were buried, and the lasciuious were whipped.

Idle Bees gather no hony, and so become drones to rob the hiue: thus are pampered iades vnapt to trauell, and lasie rogues vn-  
willing

willing to worke.

Idlenes is to bee hated as vnprofitable, and wickednes to be abhorred as damnable.

Idlenesse causeth sleepe out of season, which must be auoided : for sleepe is a kinde of death, and therefore so much as you take from sleepe, you adde vnto your life.

Idlenesse is the mother of pouerty, the rust of reason, the enemy of health, the spring of malice, and the fountaine of vices: whereas labour is the improuer of wealth, the preseruer of health, the antidote of vice, the seed of vertue, the mistresse of experience, as experience is of art, and art of wit and delight.

Idlenesse may be excusable in grosse and fat men; yet *Ioseph Betrissi* being asked, what a fat man did, who stood sweating in the sun, answered, that he was either trying of suet, or warming of water.

Idle shepheards makes the Woolfe shite wooll.

Idlenes knowes not where to bestow itself, nor how to imploy the time : but when wakefull & working viliany makes a cloke of honesty, God is dishonoured, and Gods nature abused.

L

Idlenes



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### *The rich Cabinet.*

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Idlenes neuer preferreth to honour, wit is not challenged by inheritance, wisdome commeth not from ancestors, nor can wee leaue vertue to our posterity, except by example and imitation.

Idlenesse boasteth of sleepe, as if it were a praise to liue at ease : but a great sleeper shall goe in a ragged coat.

Idlenes many times begets frenzy, and then the lunaticke and franticke are full of mischief, which cannot be auoided, but by industry and good endeuors.

Idlenes sleepest out the morning, to the losse of the whole day : but the night watches are the bodies weakenes, and immoderate sloath, the poison of health.

Idlenes is hatefull ; yet better lie still, then goe about an ill busines : and better be a-sleepe, then awake to doe villany.

Idlenes is casie to a corrupt minde; yet willing labor makes the taske more pleasing, and when all is done, no goodnes can come by the ease of lasines, whereas great matters are compassed by industrious indeuors.

Idlenes makes men nasty flouens, loathsome and vnholosome; as weomen out of coiues,  
pride,

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pride , and folly , become ridiculously fine.

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*Kings.*

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*We Gods on earth are still enstil'd ; what then ?  
We should fly pride, sith we must die like men.*

**K**ings as they be gracious and worthy of their scepters, are Gods Lieutenants, and so they make Nobles vertuous, Officers iust, Iudges vpright, Lawyers perfect, Preachers zealous, Merchants industrious, the Citizen honest, the Countrey-man laborious, the Scholler studious, the Souldier vigilant, all estates orderly dutifull, and the whole land peaceable and plentifull.

Kings haue glory through wisdom and encrease of happinesse, by the loialty of the subiect , and the confederacy of forren Princes.

Kings crownes seeme glorious, but the burthen of them is heauy : for they bring more cares, then their heads haue haire.

Kings confederate themselves by diuine wisdom and counsell , but ciuill discord

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*The rich Cabinet.*

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is a worke of the diuell.

Kings maintaine not their maiesty by bigge lookes, but by wise counsels, and reserued cariages, nor magnanimity consisteth in high words : but in bountifull and roiall deeds.

Kings that are gracious, make the state beautifull and sure, as castels well fortified the indwellers secure.

Kings loue high flying Hawkes : but if they stoope to the Lure, they are the better manned.

Kings weare rich Diamonds as Iewels in their hats; but a gracious Queene is a iewell in his heart, and wise counsell a iem at his eare.

Kings that are good; are called gods : but those that are wicked goe to the diuell for all their titles.

Kings are Gods Lieutenants vpon Earth; where if the Officers be not Saints, the Diuell will creepe into their companies.

Kings hearts are in the hands of God, how euer the heart of the Kingdome is in the hand of the King.

Kings courts are best for fauourites; yet such as bee young and vnexperienced may suppose



pose it a pleasure, as the warr es are a braverie to those that are ignorant.

Kings must take heed of violence, or outrageous actions : for *Dionisius* hearing that his sonne had deflowred a virgin of honor, caused him to be brought before him, and in great anger rebuked him ; asking if euer his father did the like ? to which his sonne answered ? No ? For you had not a King to your Father ; nor quoth he shalt thou haue a King to thy sonne, if thou vse these vild actions.

Kings (after *Alexander* the Great his opinion and answere to one, which demanded how he came by his Monarchy;) maintaine their estates by counsell, elloquence, martiall discipline, and curteous liberality.

Kings are more glorious in their wise and vertuous gouernment, then in their sumptuous pallaces : but aboue all their mercy shewes a diuine spirit.

Kings are blessed when God chooseth them for his seruants , and the Kingdomes are blessed when such a King is chosen ouer them.

Kings can neither endure comparifons, though the subiect should excell in some

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*The rich Cabinet.*

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enriching quallity; nor contestings, though they are in the wrong themselves.

Kings haue scepters & swords, the one their subiects, the other for enemies, and both for the honor of iudgement, and ornament of maiesty.

Kings fighting for kingdomes, make a valiant conquest : but he that fighteth for his conscience, makes a heauenly victory.

Kings come to ruine by priuat profit , inward hatred, and ciuill warre.

Kings keepe their Crownes by armes , and preserue their kingdomes by gouernment, in both labour and art must make a league.

Kings that get their Crownes by the sword, enamell them in blood: but possessed with peace, they are brighter then a Diamond.

Kings are Masters in their own Kingdomes; but euery seruant shall be their fellowes in the kingdome of heauen.

Kings that flourish , are the beauty of the Earth, as Courts that flourish, are the beauty of a kingdome.

Kings may not be abused in their titles , nor God prophaned in his name : nay, to conclude; you must not think euill of the King in your heart, nor practise against him, be he neuer so wicked.

*Know.*

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Knowledge.

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*The world might starue, except I make the feast  
And man by me doth differ from the beast.*

**K**nowledge & vnderstanding ioine hands with vertue and industry, to crowne the life with wealth and honour: so that by them foure men of base parentage haue come to place of high prehemidency.

Knowledge hath an eare, wisdome an eye, trueth a tongue, and vertue a heart, which heareth soundly, seeth cleerely, speaketh wisely, and thinketh heauenly.

Knowledge is like a tree, whose root is in a reposed heart, the blossomes are elloquent words, and fruit worthy and commendable actions.

Knowledge teacheth how well to liue, not how long: the one wicked men commonly desire, the other good men onely attaine.

Knowledge makes a Prince maiesticall in his Kingdome, and the care of Counsellors is the key of the Common-wealth: for thus are forren affaires discouered, and home



## *The rich Cabinet.*

inconueniences redressed ; and as for the prosperity and flourishing of a nation , it can no way be established , except all men know and vnderstand one another in those places , wherein they act the Historie of their liues.

Knowledge sets the wit on working, and labour is the instrument of vnderstanding.

Knowledge remoues passion, and makes vertue predominant ouer folly ; so that her perswasion is both sweete and powerfull with the auditory.

Knowledge preuenteth a mischiefe before it come, when hadiwist sees it not, till it is past and gone : puts on the helmet after the head is broken, and shuts the stable doore when the steed is stolne.

Knowing much, and doing little, is laines : but to haue much, and giue little, is misery : so that action is the life of knowledge, as good workes is the fruit of faith.

Knowledge taketh instruction of occasion, and circumstances helpe knowledg to a method in proceeding ; but of all things, the end must bee first foreseene, and then the meanes applied in their due time.

Knowledge in the wisest man is troubled,  
yea,

yea, tormented with the lusts of the flesh, the temptations of the diuell, the treason of enemies, and the importunity of friends: In all which, though we know what wee ought to doe, yet we practice the contrary, and take part against knowledge with our wicked affections.

Knowledge is grauelled about the secrets of the soule, because God hath framed it after his owne image, and no man can tell what God is by description.

Knowledge directed all your Philosophers, and learned men in their exemplary learning, especially such as studied diuine matters, whereupon *Thales Milesius* hath taught vs, that the most ancient of all things was God, for that he was alwaies: the most beautifull thing, the world: for that it was the worke of God: the most capable, was place, because it comprehended all other things; the most profitable, hope: for that all other things gone, it onely remained; the best thing vertue, because without her, there could no good bee spoken off; the most swift, the minde of man; for in an instant it runneth through the world; the most forcible, necessity, because it goes  
beyond

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### *The rich Cabinet.*

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beyond all other actions, and accidents : the most easie, to giue counsell to other : the most hard, for a man to knowe himselfe : and most wise, *Time* : for that it followeth, and obserueth all things.

Knowledge more delighteth in the food of the spirit, then the body : Whereupon *Charles* the 4. Emperour, entring one day into the schoole of *Prage*, and there staying more then foure houres, to heare the disputations of excellent scholers ; vvas told by some of his Lords, that it was time to goe to supper : whereupon he replyed, Ye that loue your bellies, get you to your victuals ; for I am better pleased thus to increase my knowledge with these disputations, then any other refections.

Knowledge teacheth vs, that bookes are faithfull counsellors : for *Alphonfus* of *Aragon* was wont to say, that without fear, enuy, flattery, hope of reward, or any other passion whatsoeuer, they did faithfully tell him whatsoeuer he demanded. And *Cicero* called them deerly beloued books, a pleasant household : for if he would, they would talke with him, if not, they were silent at his commandement : they were  
nigh



nigh him without importunitie, neither rash, cruell, rauening, nor malicious: but euery way affording satisfaction.

Knowledge most deceiueth a man, when he is proud of his own conceit, and so groweth to selfe-loue: whereby hee starteth aside before he come to true knowledge indeed.

Knowledge doth not consist in much reading, but in iudicious obseruation, and orderly conceiuing, how to adopt, what hee reades, to good purpose and vse when hee shall haue occasion.

Knowledge teacheth men both secrets of Art, and wonders of Nature. By it amongst others you may obserue, that these three things are most firme in their operations, suspicion, winde, and loyaltie: the first, where it once entreth, neuer parteth: the second, neuer entreth, where it cannot get out: and the third, where it once goeth away, it neuer returneth.

Knowledge leadeth to vertue, vertue to estimation, estimation to honour, honour to obseruation, obseruation to loue, loue to heauen; and these be the steps of the ladder of life.

Knowledge

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*The rich Cabinet.*

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Knowledge instructeth thus farre of the soule; that the soule being alwaies one & the same, by her qualities and powers assumeth diuerse different titles; as a spirit, whereby we contemplate; a sense, whereby we see, and feele; a minde, whereby we conceiue; a knowledge, whereby we vnderstand; a reason, whereby we discern; a will, whereby we consent; a memorie, whereby we record; & an essence, whereby we liue: and all these are but one soule.

Knowledge of Philosophy is a good studie; but a man must beware, least in seeking for gold, he lose not his siluer. For Alchymistrie is rather a knauery, then a knowledge.

Knowledge discouers the errors of auncient writings, & present experience feares not in many things to goe cleane contrarie, and as it were flat against the face of antiquitie.

Knowledge teacheth a Gardiner to cull the weedes from the wholesome herbes: the husbandman to till & plough his seasons: the Physitian to decipher the operation of simples: the Artificer to fashion his work to the best formes, and with the best advantages:

uantages : and all estates sexes & degrees,  
perfection in the works of their callings.  
Knowledge of a mans selfe onely makes a  
man wise, how euer his bookes teach him  
the knowledge of many other things.

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Knaury.

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*All feasts and companies I doe frequent,  
But best I fare among the innocent.*

**K**Naury makes men seeme good, which  
are not : but at last in deceiuing others,  
they deceiue themselves,

Knaues and Pandars are the venome of a  
Court , parasites and flatterers the poison  
of a Prince ; brokers and vsurers the cor-  
morants of a city, and coufeners and cun-  
ny catchers , the vndoing of the coun-  
trei.

Knaury sometimes gains credit by chance,  
as cunning without learning : but yet the  
seed that is sown by knaury, for the most  
part makes an vnhappy haruest.

Knaury makes the heart false, and a face of  
brasse to blush at nothing, and outface any  
thing.

Knaues



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### *The rich Cabinet.*

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Knaues are impudent, as fooles be importunate: both a grieffe to the honest, and trouble to the wise.

Knauery boasteth of a shifting wit, and yet endeth with beggary; while a vertuous heart is full of grace, and either obtaineth temporall blessings, or is contented with that which it hath.

Knauery is meer fraud & mockery of friendship, when vnder colour of loue and kindnesse, a man either discouers his friends secrets, or worketh vpon his estate, or makes way to entise and obtaine his wife, or deceiueth the trust committed vnto him, or leaueth him in misfortunes, or indeed maketh a dissimuled shew of loue, and falleth backe when there is a triall to be made.

Knaues in their knaueries, are like swine that are wallowing in foule and filthy places, who not onely bedurty themselues, but raise a stinke to trouble others.

Knauery makes the Officer take bribes, the Lawyer pleade in a wrong matter, the wife to cuckold her husband, the Merchant to play banquerout when he need not; the citizen vse false measures and weights, and euery tradesman to vse his peculiar deceits,  
the

the Mercer to mingle mice turds with his pepper, the Artificer to loiter, the country-man to water his corne, to make it weigh heauy, the plow-man to make his furrowes too shallow, and all men to abuse themselves, and cosen others in their calling.

Knauery is an ouercunning of wit and craft, which hath twenty tricks to cosen others; but at the last, of all others coseneth the author most. Yet an ideot is a disgrace to nature, and is neither profitable to himselfe or any other.

Knauery of one man troubleth a whole towne. For as the windes doe make the seas to worke, which now doe tosse, now sinke the boat: so when knaues practice their intended plot, the trouble or mischief lights on some mans pate.

Knauery is an instrument out of the diuells budget, and serueth for as many purposes, as his workman will apply it vnto: It is neuer idle, and yet not wel imployed: it is euer busie, but deserueth little thanks for his labour.

Knauery still tendeth to deccit, and yet is sometimes caught in its owne craft: for a fox seeing a cock sitting vpon a tree, called  
led

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### *The rich Cabinet.*

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led to him with these words; Good morrow cosin, I can tell you good newes; There is a great peace made amongst all the living creatures of the world, so that none may offend another; therefore I prethee come downe, and let vs talke a little merily together of this world. Indeed said the cock, these are good newes; but what aile those two dogs, that come with open mouth toward thee? Whereat the foxe in a feare starting, and looking behind him, stayed a little. Why how now, quoth the cock; if the newes be true, why feare you the dogges? O, quoth the fox, I belecue the dogges haue not heard of it, &c. But by this meanes, his knauery was detected, and he went without his prey.

**K**nauery makes a villaine laugh euen going to hanging, and as we say, breake a iest of the gallowes: but an honest heart findes matter of grieve and displeasure, at euery offence of God and his neighbour.

**K**naues can doe great euil out of a little wit, when honest men can do little good wanting wealth.

**K**nauery is commonly either in wicked words, or villanous actions: yet sometimes



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times fullen silence dissembles, when most mischief is a working.

Knauery is the cause why the wicked are flattered, and the good depraved. The diuell sets both on worke, and hee will pay them their wages.

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*Lawes.*

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*All Nations live in order, peace and right  
When lawes do rule, & sway an arme of might.*

**L**Awes make treason like the eyes of a Cockatrice, which kill, if they espy vs first with their venom: but are killed, if we discover it in his poyson.

Lawes make a sword the seruant of iustice, and a scepter the instrument of mercy; & as iustice must be shewed to the reprobate; so must mercy extend to the penitent.

Lawes in misgouernd Common-wealths are compared to cobwebbes, through which the great flies breake well enough & escape, when the little ones are caught and entangled.

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*The rich Cabinet.*

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Lawes were first made for want of loue : so that a Realme without iustice is the harbour of vnrighteousnes.

Lawes, or if you will, going to law, require both charge and trauaile ; but miserable is that breath, which is sold to iniustice for money, and terrible is that trauaile that vndoeth the Master.

Lawes are broken by scorne, and custome : as for the fooles excuse ignorance , howeuer it may goe currant, when fauour admits it, it is no plea against the fault, or the penaltie.

Lawes that are commaunded by God , are to be obeyed before such as are commaunded by men ; and thou shalt finde it better to goe to prison, then to hell.

Lawes are like a paire of tarriers ; and hee that enters into them, is like the treading in a Maze, who goeth in with ease, & out with labour. Or if you will, the fellow in the horne ; who leapeth lustily into the great end, but is squeezed at the going out of the small.

Lawes are made to terrifie offenders , as Surgeons vse burning irons to festred sores : and although a sharpe knife cuts quickly

quickly off, yet now and then the violence is stayed, when it meets with a bone.

Lawes are ridiculous without execution, but an upright conscience feares neither one, nor other, no more then a sound man feares the Surgeon.

Lawes that are quickly dispatcht are the suters Iubilee: as a fortunate voiage makes the Merchants holiday.

Lawes of all Nations and Kingdomes are reduced from three lawes; the law of Nature, which is governed by reason, when a man doth that to another, which hee would hane done vnto himselfe; the law of Nations, which are sometimes framed by opinion, when Kings and Common-wealths make ordinances for themselves & people; and the law of Custome, when an vse or rite by little and little is brought in amongst the people, which dependeth vpon the well or euill obseruing the same, &c.

Lawes are infinite, but they vnite the people in peace and concord, which otherwise would soone fall a-part: for as a sheafe of arrowes is quickly broken one by one, when the bundle is vnited: so are



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### *The rich Cabinet.*

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the people of Common-wealths & kingdoms not vnited in loue and obedience to their lawes.

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### *Lechery.*

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*When lust doth master reason, man's a beast  
Raging in sin; most loathsome at the least.*

**L**echery is loue abused in carnal delight: and as scoffes are the superfluity of wit, scabs of humours; so is lust of desires.

Lechery is a filthinesse belonging onely to men: for they against kinde, and times, abuse both themselues and others without any respect; whereas beasts are limited by nature: and how-euer they rage in their seasons, yet are they moderate when the heat is past, especially the female, & will not abuse one another in an ynnaturall or vnseasonable sort.

Lechery is an inward infection; for all other finnes are without the body, but this is an offence against a mans own body.

Lechery is a filthinesse of such beastly variety, that men may sinne with men, women

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men vvith vvomen: man may finne by himfelfe, by and with his owne wife, with beafts in abhominable prostitutions: with their own blouds and kinred in incestuous maner: with other mens wiues in adulterous copulation: with all forts in filthy licenciousnesse: and in all, both abuse G O D, and confound themfelues in body and foule.

Lechery corrupted the vprightnes of *Lot*, weakened the strength of *Sampson*, befooll'd the wit of *Salomon*, prophan'd the holinesse of *Dauid*, confounded the peace of *Israel*, & brought a curse on *Baal Peor* for seducing the Iewes.

Lechery weakneth the body, shortneth the life, corrupts the mind, impouerisheth the state, infameth the credit, dulleth the vnderstanding, dampeth the hart, and damneth the foule.

Lechery is so fearefull a temptation, that as a Father of the Church writes, *Paul* was stung with the loue of a virgin, which followed him in the seruice of Christianitie: how then can a man be safe alone with a bad woman, but he shall fall into the snare of the diuell. And if the choice Apostles

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### *The rich Cabinet.*

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haue entred this combat of concupiscence, how shall worldly men, and obsecane liuers preuaile in the same?

Lechery, after *Aristotle* and other Phylosophers, is the ruine of the body, the abridgment of life, the corruption of vertue, the breach of the law, and the effeminating of manhood.

Lechery named the first whore, made the first cuckold, brybed the first bawde, and bred the first bastard.

Lechery was begot by ease and idlenesse, is maintained by pride and wantonnesse, decays by want and weaknesse, and dies in shame and filthinesse.

Lechery is an enemy to virginittie, the death of honesty, the breach of amity, and the nurse of iniquitie.

Lechery is remedied with fasting, and the body tamed with exercise: and if a man would be continent, hee must auoide the occasions, and meanes of the act.

Lechery is naturally attended with shame and feare: for the violentest man in his ragingest heat, would be loath to be seene, and afraid to be known in such an vnlawfull action.

Leche-



Lechery will proue an vnprofitable plea in Gods law : for if he could not be excused, that said, he had married a wife, and therefore could not come ; hee cannot be excused that is with a whore, and therefore wil not come.

Lechery makes age doat, youth mad, a seru-  
uant a commaunder, a free man a slaue , a  
foole ciuill, a woman impudent, a valiant  
man temperat, a coward valiant , a beast  
fond, and a tyger milde.

Lechery breeds a painfull pleasure, a woful  
repentance, a miserable delight, and hel-  
lish reward.

Lechery is in plaine tearmes extreame lust,  
vnlawfull loue , brutish desires , beastlie  
wantonnesse , and the itch or scab of old  
concupiscence : so that when a lasciuious  
man hath as it were no abilitie to sin , yet  
the polluted hart hath a good will to bee  
sinning.

Lechery rauished *Dina* ; deceiued *Iuda* with  
*Thamar* ; destroyed *Gomorrhah* ; traduced  
*Ammon* ; murdered *Vriah* ; wrought fol-  
ly in *Israel* ; and brought fiery serpents in-  
to the host.

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*The rich Cabinet.*

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*Loue.*

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*On loue alone depends Gods royall law;  
That is, when loue of God doth stand in awe.*

**L**oue breeds awfull subiection, and willing obedience, without murmuring or questioning.

Loue is a hidden fire, a pleasing wound; a sweet poyson, a bitter sweet, a delightful disease, a pleasant punishment, a flattering death.

Loue which is vnhoneft, ends in a thousand sorrowes and trauailes: for many times, if the woman doe not dissemble, play false, and impouerish one; yet doe men become wounded, watched, abhorred, flowted, defamed, and bepilled.

Loue of Princes glads the heart of the subjects; and when the reward of vertue is not delayed, then is vertue proud of good gouernment.

Loue is the ioy of the heart, as faith is the salue of the soule.

Loue of many, like a diuided flame or  
streame

streame is weakened by diuision; but hee that loues not at all, is of a strange condition and cold constitution.

Loue can sometimes yeeld no reason euen in sensible men; as hate no measure in an inraged humor.

Loue maketh a man handsome, that peraduenture cannot reach to pride, and teacheth him ciuilitie, that otherwise vvan-teth common humanitie.

Loue breedeth melancholy, and melancholy requires solitarinesse; and solitarinesse setteth the thoughts on worke: but wisdom preuenteth the mischief, and maketh exercise a dispeller of wantonnesse.

Loue is commonly both praised and possessed by constancie; but feare doth frustrate all desire, and is indeed loues onely enemy.

Loue is in his glory, when it is enamoured on vertue; but where beauty bewitcheth reason, there is a base, and (visually) an vn-lucky passion.

Loue hath a language in silence, which is rather seene in action, then protestation.

Loue thy wife as thy selfe; thy children as of thy selfe; thy friend next to thy selfe;  
but



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*The rich Cabinet.*

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but GOD aboue thy selfe.

Loue trusteth our wiues with life, our friends with our goods, our kinred vwith our liberty, the common-wealth with our honour, and the Diuines with our soules: but God is to be trusted in all, & ouer all.

Loue, that makes ones head a cushiō for his Mistris feet, shewes that hee findes more force in her eyes, then in his owne hart.

Loue with ielousie and a mad man, are cosin germanes in vnderstanding: for questionlesse loue is a madnes, and then had Bedlam need to be a great house: for hee that neuer was in that predicament, is either blind, or babish.

Loue, and the cough, and a woman with child, can hardly be concealed.

Loue is happy, where eyes speak, harts answer, and faith is firme.

Louers that are eager and affectionate, are like fighting hennes, who in hope of victory thinke they haue spurres on their heeles.

Loue that is wanton, breeds but losse of time, and malicious humours bring the soule to destruction.

Loue not without a cause, and leaue not a  
sure

sure hold : for affection may be deceiued,  
and fortune is faithlesse.

Loue is painted like a *Chimera*, which was  
a monster according to *Fulgentius*, with  
three heads : the first a Lion ; the second a  
Goat ; the third a serpent : signifying, that  
loue was fierce and proud as a Lion in the  
beginning, libidinous and luxurious like a  
Goat in the midst ; and in the end, full of  
poyson like a Serpent.

Loue of goodnesse begins in the loathing  
of euill, as the declining from good breeds  
inclination to ill : but both good and ill  
cannot agree in a godly soule.

Loue hath not her perfect objects or best  
conditions, if men loue the world, which  
is so full of deceitfull flatteries ; or their  
owne humors, which draw men into many  
dangers ; or themselves more then their  
neighbours ; or God not more then them-  
selves.

Loue relieueth the miserable, and sendeth  
soules to heauen ; maketh the beautie of  
the Church to shine ; and taking the name  
and effect of charitie, is the pathway to  
saluation.

Loue is not loue but sorrow, not mirth but  
displea-

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*The rich Cabinet.*

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displeasure, not taste but torment, not recreation but confusion, when in the enamoured, there is not youth, libertie, and liberalitie.

Loue, according to the world, instructeth young men to serue; the liberall to spend; the patient to suffer; the discreet to haue skill to talke; the secret to keepe silence; the faithfull to gratifie; and the valiant to perseuer.

Loue the Bee for her hony, and allow her a good hiue; but trouble not her labours, lest her sting be vnpleasant.

Loue is seene euen in creatures void of reason: for the Pellicane makes her breast bleed, yea sometimes to death to feed her young; and the Stork is not unkinde to feed her old one in age.

Loue, of all passions is the sweetest, and treason of all villany is the vildest.

Loue in youth, is full of kindnes: in age, full of trouble: in folly, full of vanity: in ielousie, full of frenzie: and in necessity, full of misery.

Loue was an old nothing to exercise wit in idlenesse: and is now a new nothing to feed folly with imagination.

Loue



Loue is begotten by the eyes, bred in the braines, walks in the tongue, growes with the flesh, and dies in an humor.

Loue doth trouble wit, hinder Art, hurt nature, disgrace reason, lose time, spoile substance, crosse wisedome, serue folly, weaken strength, submit to beautie, and abase honour.

Loue is wills darling, patience triall, passions torture, the pleasure of melancholic, the play of madnesse, the delight of varieties, and the deuiser of vanities.

Loue is the virgins crack; the widowes crosse; the bachelers bane; the married mans purgatory; the young mans misery; and the ageds consumption: a fained god; an idle fancy; a kinde of fury; & in some, a frenzie.

Loue is the abuse of learning; the ground of enuy; the stirrer of wrath; the cause of mischief; the disquiet of the minde; the distracter of the wit; the disturber of the senses; and destruction of the whole man.

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*The rich Cabinet.*

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*Liberty.*

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*I rather had abroad my selfe engage,  
Then with the Larke line in a golden cage.*

**L**iberty is such a priuiledge of nature, that the bird had rather flie in the open fieldes, then sing in a siluer cage, or princely banqueting house : from which euen with gladnes, if an escape can be made, she flieth away.

Liberty hath bin so precious euen amongst Cities and Countries, that many of them haue destroyed themselues, rather then be subiect to their conquering enemies. Witnes *Numantia*, who from her ancient originall of *Greeks*, and imitation of their honorable maintaining their liberty, set fire of all they had, and after killed one another.

Liberty is so sweet a delight, that it hath made kingdoms forsworne, and Princes breake their vowes, which necessity enforced: witnes al the tributs that *France, England, Denmarke*, and other Countries haue payd

payd to one another : and for vvhich whole Armies haue been leuied, battailes fought, thousands slaughtered, Cities deuasted, Countries ouer-runne, and people brought to ruine ; and all to maintaine their libertie.

Liberty hath caused many rebellions, and taught great Princes admirable lessons of magnanimitie. For when *Zenobia* Queen of *Palmira* had lost her husband *Odenatus*, shee raised warres in *Syria* against the *Romans* to maintaine her liberty : but at last, ouercome by *Aurelianus* the Emperour, and carried in tryumph to *Rome*, shee there died in sorow for the losse of her libertie.

Liberty is a bewitching pleasure ; for it bringeth vs to pouerty : for rather then vvee will take paines, or serue in some honourable attendancie, we will be idle, as vagabonds, and abuse libertie in wicked and abominable liues.

Libertie is cause of all disorder : for if the licencious be not restrained by law, & terrified from offending by punishment, and detained in obedience by deniali of libertie ; they would runne at randome to all vices ;



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### *The rich Cabinet.*

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vices : and set open a larger fildc of intemperancie.

Liberty is the mother of wantonnesse ; and therefore as in a Citie there be many watches, Courts of gard, gates defended, rounds walking, and Sentinells standing to keepe men within their houses at vnseasonable times : so in the libertie of our liues, there be diuerse vertues to suppressc our rebellious thoughts, and as it were, put in prison our impious eruptions of frailetie.

Liberty many times proceedeth from honorable respects, and causeth losse of life before losse of reputation : as in the story of *Sophonisba* may appeare ; whom when *Masinissa* had promised *Scipio* to deliuer into his hands : because hee would performe his word, and defende her glorie from captiuitie, hee caused her to poyson herselfe ; and so rendred the dead body to the *Romans*.

Libertie is the iewell of life, and comfort of our verie soules. For if wee be free, it makes vs the Lords seruants : and if wee be seruants, it aduanceth vs to be the Lords free-men : so still we must be at liberty

berty from sinne, to auoide the seruitude of Hell.

Liberty is a good mother of many bad children: for sloth, idlenes, licentiousnes, vanity, wantonnes, abuse of time, pouerty, and wants are many times the birth of her trauels, and become monsters in the world through the abuse of libertie.

Libertie in a young man is as dangerous as laciuious talke to an amorous virgin, for both tend to destruction, and without speciall graces there is no preuention of ruine.

Libertie makes the deere leape, the horse neigh, the calfe skippe, the lambe play, the cony frisk, the dog wag his taile, the squirrell gamboll, the ape mount the trees, and all creatures reioyce for this benefite of nature.

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*Merchant.*

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*I am (if royall) of that dignitie,  
As bright, by right, makes my posteritie.*

**M**erchant is a worthy cōmon-wealths  
man, for how euer priuate commodi-  
N tie

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### *The rich Cabinet.*

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he may transport him beyond his owne bounds : yet the publicke good is many wayes augmented by mutuall commerce, forren trading, exploration of countries, knowledge of languages, encrease of navigation, instruction and mustering of seamen, diuersity of intelligences, and preuention of forren treasons.

**Merchant** is onely traduced in this, that the hope of wealth is his principall obiekt whereby profite may arise, which is not vsually attained without corruption of heart, deceitfull protestations, vaine promises, idle oathes, paltry lyes, pedling deceit, simple denials, palpable leauing his friend, and in famous abuse of charitie.

**Merchant** must bee cunning in diuers artes, nay : neede both learning and iudgement, especially Arethmaticke, Cosmography, morallitie, Rhetoricke, vnderstanding to make vse of time, and place, and skill in his profession to knowe what is cheape to bee bought abroad, and deerely foulded at home ? where ready money serues the turne, and exchange of commoditie supplies the want, how hee shall be entertained, how long, and how many times welcommed,



commed, because in some places they are tied to precepts, and limited to proclamations.

Merchant is no common freeman ouer the world, as we suppose: for euery countrey hath her feueral restraints, he that trauels in the East, may not goe into the streights, he that goes into Indy, cannot trade into Turkey, nor he that sends to Turkey haue busines in Stode, or other places of our principall marts, except he be free of those companies, and haue serued accordingly in his prentiship.

Merchant is a ciuelt and conuerfable man, rich in money, delicate in apparell dainty in diet, sumptuous in furniture, elloquent in discourse, secret in his businesse, carefull in his losses, watchfull for his profit, and aboue all, sparing in his lending of money.

Merchant continuing his estate, may settle his fortune, and augment his credit: but if he once turne Gentleman before his time, hee is like a gamster that plakes at a game he knowes not for a great deale of money: wherein I will giue you onely one reason, whereas before hee imploied his time to get wealth, he now spends it in consuming

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### *The rich Cabinet.*

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his substance : and whereas before he remained in his owne element, and so had some lustre, he now is counted but an intruder, and purchaseth onely vanitie.

Merchant committeth this error in his native opinion to speake euill of Gentlemen, when all that he labours for, is to be esteemed so, or at least to leaue his sonne so, both in name and libertie.

Merchant is a substantiall commonwealths man, how euer some pedlary fellowes, and paltrey brokers haue abused the title.

Merchant must take heede of keeping his word and credit: for if he faile at his daies, and absent himselfe from the common place of entercourse, as we cal it the Bursse, let him be neuer so rich, he looseth a good opinion, and hazardeth his reputation for euer.

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### *Man.*

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*A little world I am, and all controule.  
As Gods vicegerent, but the inward soule.*

**M**An seeming wise, and is not, is no better then a foole : and hee that is wise,

wife, and seemes not: is a flower without a sent.

Man though neuer such a dwarfie growes not on the highest hill: or neuer so tall, looseth any thing in the lowest valley.

Men (as Astrologers doe dreame) doe receiue qualities according to the condition of the plannets vnder which they are borne as from Saturne a man hath vnderstanding, from Iupiter strength and honour, from Mars courage, from the Sunne vertue, from Venus motion, from Mercury sharpnes of wit, and from the Moon seed of generation: the Phisitions againe agree, that man in his creation receiueth his spirit from the Sunne, his body from the Moone, his blood from Mars, his wit from Mercury, his desire from Iupiter, his voluptuousnes from Venus, and his humours from Saturne.

Man that liueth by loue, and dieth in faith: findeth in his soule the euerlasting comfort of both.

Man is subiect to such blindnesse of minde, that he will fast, pray, and take paines for a momentary pleasure, but will doe neither for the true and heauenly pleasure.



### *The rich Cabinet.*

Man that is carnall, persecuteth the spirituall, through ignorance or Enuy : but the spirituall man pardoneth the carnal throug wisdom and mercy.

Man pleaseth his stomacke in nothing so well, as in meate digested: nor his soule as in Gods word truely beleueed.

Man and his ages are described by the foure times of the yeere: as the spring his infancie, the summer youth, the haruest manhood, and the winter olde age.

Man was formed without Paradice, yet had he the name of superiour: Euah was framed in Paradice, that had the name of inferiour: so it is not the place, but the perfection, that giueth the title to noblesse.

Man is the image of God, the choyce creature of his loue, the commaunder of all creatures the labourer of the earth, the obseruer of nature the deuicer of formes, and the student of grace.

Man is the lesser world, the pilgrim of the earth, the traueller to heauen, the honour of reason, the wonder of nature, the ioy of Angels, and the iewell of heauen.

Woman is the femall of man, the second creature

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creature, the care of time, the trouble of reason, the exercise of patience, the strength of will, the weakenesse of vnderstanding, the encrease of numbers, the delight of vanitie, the pride of beautie, the abuse of loue. the breeder of iealosie, and the deceit of trust.

Man being subiect to passion, will quickly ouerthrowe his vnderstanding, if he doe not refraine by reason, so that euen worldly loue, wherein the best men are ouerreached, will turne to displeasure without manly restraint, and orderly remedies, which are absence and imployment.

Man of himselfe can doe no good, though he seeme to commend all the creatures in world.

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*Modestie.*

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*I grace the gracelesse; but, the vertuous, I  
Make like abstracted vertue in the eye.*

**M**odestie makes the countenance of a woman gracious, her eye pearcing, and her lookes amorous: but a dead eye,

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### *The rich Cabinet.*

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and dull spirit, are, if not odious, yet at least loueleffe.

**M**odestie will neuer endure obseane or filthy speeches: for how-euer the lippes of wantons will runne ryot to please themselves; yet doth modestie restraine them from impudent discourses, and vndecent behaiours.

**M**odesty restraineth men from a greedy desire of vaine-glory, and cannot endure any palpable and grosse flattery to mens faces.

**M**odesty keepeth women from going abroad; when they are abroad, from entering into any infamous & notorious places: when they come into such by compulsion, or necessitie of time or company, from giuing example of any ryot, and vnciuell behaiour: and when the companie is ouer-scene in either, from tarrying in the same, or forbearing the like excessse, as if they tooke no pleasure therein.

**M**odesty is euen an ornament in Princes; which made *Alphonsus* King of *Naples* the wonder of his time for many gracious actions; especially when a Gentleman of *Naples* vpon an iniury done vnto him by a  
great



great officer, which he could not reuenge, fell into a frenzie: wherein he hauing passed many idle actions like a lunatick, hee was further subject to the noble mans enuy. Whereupon, he came one day to the King to begge the gouernment of the Castle which the Gent: had; alleaging it was not fit for a mad man to haue any possession of lands or castles. But the worthy Prince most modestly answered, Alas, thy request is vnreasonable; for if God haue layd his punishment vpon him for his sins, to distemper a little his braines, vvouldest thou haue me play the diuell, without offence, to take away his goods and honors, & so driue him quite out of his wits? No, I will not adde vnto his affliction.

Modesty is the daughter of Nurture: and how-euer sometimes it prooueth the cunning of nature, when a lasciuious woman would appeare honest and religious; yet questionlesse, it hideth the fault, and excuseth the imperfection: so that shee passeth without publique condemnation, and infamous opprobry.

Modesty will not iustifie vn honest actions; so that how-euer we are driuen by nature

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### *The rich Cabinet.*

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to vndue courses, yet doth modestie re-  
straine vs from the publication and impu-  
dent defence of infamous abuses.

**M**odestly shutteth a young mans lippes, &  
enclofeth a wantons eyes: so that he will  
not talke filthy, nor the looke lasciuiously.

**M**odestie keepeth a wise man from scorning  
a foole; the learned from triumphing ouer  
the ignorant; an enemy from insulting o-  
uer anothers misery; a valiant souldier  
from disgracing a weake courage; a rich  
man from vp-braiding a begger; and all  
degrees from vaine-glorious appearan-  
ces.

**M**odestie fleeth from the conuersation of  
the lasciuious, and auoideth the occasion  
of incontinenzie; so that though men doe  
amisse, yet in the sildomnes, and ciuel de-  
meanour, a pardon before hand is granted,  
and no man can iudge by the outward  
show.

**M**odestie apparrelleth in comlineffe, how-  
euer the hart is wrapped in wantonnesse.

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*Money*

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Money.

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*To make or mar men, I will undertake;  
For as they vse me, them Ile marre or make.*

**M**oney, or if you will riches, (for so remember, that this word shall stand for both, yea for all) augmenteth the pleasures of life : but the ioy of the godly is in such objects and pleasures, as cause contempt of all worldly wealth.

Money maketh a man a slaue, if hee make not a slaue of it; and when it hath done, it will be gone, wee knowe not when, nor to whom.

Money imployed to necessary vses, & good purposes, brings comfort to our consciences; but hoorded vp, is infectious, & will witnesse against vs.

Money breeds not so many inconueniences in the want, as in the bad imployment; euen as there is lesse hurt in the want of wit, then in the ill imploying of it. But the want of honestie and grace (which is the only true treasure, that cannot be abused,  
but



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### *The rich Cabinet.*

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but makes men immortall if it be well im-  
ployed) is a greater want, and more la-  
mentable losse, then either of both.

Money and wit doth many wonders in the  
world; but the vertuous and faithfull are  
gracious with God, and shall be glorious  
with him in the world to come.

Money is the Monarch of the world; the  
maintenance of pride; the nurse of coue-  
tousnesse; the steward of Lechery; the  
sower of sedition; the cause of warre; the  
sinnewes of warre; and the ouer-throwe  
both of Citie and Country.

Money is the gluttonous purueyor, the  
drunkards cupbearer, the theefes tempter,  
and the hangmans master.

Money is the misguider of wit, the corrup-  
ter of conscience, the blinder of reason,  
the ouerthrower of honour, the Vsurers  
God, the poore mans oppression, the Law-  
yers hope, and the labourers hire.

Money doth good to few, hurt to many;  
pulls downe Churches, buildes faire hou-  
ses, makes the prodigall an ape, and the  
miser a dogge: makes furrowes in the O-  
cean, and fire in mens braines, fetcheth the  
beasts from the wilder nesse, and the birds  
out

out of the ayre ; drawes fancies out of fine wits , and eloquence from learned mouthes ; makes friends foes, & enemies friends, and serues all professions , qualities , and conditions, from the King to the begger.

Money is the reliefe of the poore , and the ruine of the rich : because the one dooth lacke it, and the other abuse it.

Money is good, so it be well got ; better, if it be well imployed ; and not ill, if it bee honestly left.

Money makes men to commit idolatry, but hee is of a strange religion that thinketh gold a God.

Money for want of grace maketh man finde means to get riches ; wit to increase them ; will to keepe them ; and power to possesse them : but teacheth not the owner the true vse of them , nor yeelds him any perfect pleasure in enioying them ; but makes them that might be Lords of other mens, to be slaues to their owne proper goods.

Money causeth cursed auarice , which is far worse then honest pouertie ; because the poore man is contented with his little, & the rich man with his abundance, feemeth

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### *The rich Cabinet.*

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meth to himselfe to be in necessity.

Money is the grand witch of the world, which infects all minds, and worketh mischief where euer it comes: no Coniurer can allay the euill, that is raised by this deuill.

Money in the best increase breedeth care, and the proudest confidence maketh our chiefest footing a changeable fleeting.

Money was not made to be kept, but well employed: better are the vessels that poure out mercy, then hoord vp mettals.

Money makes the passage in all Countries, how-euer learning is good for iudgement, and language for trauaile.

Money in the want causeth much woe: but the want of grace is the soules misery.

Money is a blessing, if the rich relieue the needy, and knowledge a true comfort, if the learned instruct the ignorant.

Money, wanting to supply necessity, puts a wise man to his wits, as a tired horse in a foule way to his patience.

Money is dangerous for surfet in the sweetness, but vsauorie and very sower, when it hath once bred the soules distemper: nay, then it is tyrannous in power, and  
terrible



terrible to the troubled minde of the owner ; drawing out the life in the length of cares, and shutting it vp in the misery of repentance.

Money makes the couetous man want that, which he possesseth ; and the whole life of the niggard is spent in penance.

Money maketh a wretched niggard seeke carefulnes for himselfe, enuy for his neighbours, spurres vnto his enemies, a prey for theeues, perill for his person, damnation for his soule, malediction for his heires, & law for his children.

Money and the loue thereof maketh a wretched man dwell in a house, whose chambers are full of cobwebbes ; the dores vnhindged ; the windowes cleft ; the locks decaied ; the floers vneuen & ful of holes ; the chaires broken ; the chimneyes fallen downe : that it is rather a house for hogs, or horse, or kyne, then for men.

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*The rich Cabinet.*

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*Negligence.*

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*Much blame I doe procure, and reason too.  
Best doe I live, when I doe men vndoe.*

**N**egligence keepeth preferment backe,  
for many a man looseth the office due  
vnto him of course, for want of diligence  
to attend the same: thus is the tide lost for  
not taking the time, and the day lost  
when a man angles without fitte imple-  
ments, he shall neither catch fish nor frogs.  
Negligence is the cause that water, as  
weake as it is, throwes downe whole  
cities if it bee not preuented, and the Sea  
in her ouerflowings drowneth whole  
countreys.

Negligence dares not plough the ground,  
because the earth seems duskey, and so hce  
supposeth it cannot bring forth daintie co-  
lours.

Negligence is the only enemy to good hus-  
wifery, and the onely overthrowe of good  
house-keeping: for as diligence is the  
foundation of hospitalitie; so is negligence  
of

of penurie and beggerie.

Negligence is the cause that the horse is ill dressed, the cattle vnfed, the husbandrie backward, the vineyard barren, the season ill sown, the corne as ill gathered, as ill growne, the meale mustie, the bread mouldie, the mault full of mice-turdes, and greene for want of turning, the drink dead as soone as it is made, the creame thin, the butter nastie or none, the cheese full of eyes and as hard as a horne, in a word: that no worke is well done, no foode wholesome, no life long.

Negligence cares not, how much is spent, how little is reserued, who eates the best meat first, nor when prouision is prepared.

Negligence of a sleeping sentinell, of the watch in a campe, the court of guard in a citie: causeth the ouerthrowe of the Army, the surprising of the citie, and the spoyle of a whole countrey.

Negligence amongst Mariners runneth the shippe on shelves and sandes, leaueth the leakes vnstopped, entangleth the tackling, letteth the rudder loose, suffereth the ship to runne at randome, and at last, is cause that all is lost.

O

Negligence



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### *The rich Cabinet.*

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Negligence seeldome shutteth the doore,  
brussheth the apparell, fouldeth vp the lin-  
nen, maketh the vessell handsome, clenfeth  
the garners, sweetneth the chambers, kee-  
peth any good orders, or maketh any good  
manners.

Negligence is a maruailous enimie to Prin-  
ces pallaces and profits, whose many offi-  
cers might and would better husband  
their businesse, if either they were to man-  
nage their owne affaires, or did tast of the  
wants in priuate houses.

Negligence is the onely aduersarie to all  
artes, trades, profession: and vertue it selfe;  
and although ignorance is a lamentable  
defect, yet may it be inuincible, and so lesse  
to be blamed then negligence which can-  
not be excused.

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### *No body.*

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*I am a matchlesse monster in all times:  
Who haue no Body, yet haue grossest crimes.*

**N**O-body keepes such a rule in euery bo-  
dies house: that from the mistresse to  
the

the basest maide, there is not a shrewde turne done without him: for if the husband finde his studie opened, and enquire who did it? he shall finde No-body: if the good wife see her vtensels disordered, and demand who displast them, the issue of euery seruants reply will bee No-body: if the seruants discover the beds towled, and the chambers durtied, it will be No-body, when euery child is examined, nay if the children fall and breake their noses, or scratch one anothers faces, and either mother or nurse seeme angry and aske, who hurt them, they will quickly answere No-body toucht them; and thus desire of excuse hath brought lying to a custome.

No-body many times maketh the good-man cuckhold, for though his wiues amorofo haue beene at home all day, yet if hee aske who hath beene there, she answereth suddenly, no body, who should be here, I say againe sweete hart, No-body?

No-body and Maister Negligence may goe together: for if a doore be open and a mischief done, and a question bee made to finde out the offender, answere is returned with No-body: if a stable be vnlockt, and

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*The rich Cabinet.*

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the horses runne astray : yet did no-body doe it.

No-body in a discomfiture runneth away, nor disordereth the rancks: for euery body layes his owne shame vpon another, and demaund of euery one in particular, and no-body began the disorder.

No-body resembleth Robin-goodfellowe, and the spirits of old time, who like Friers and coufning knaues came in the night, and swept the house for good cheere : and yet no-body did it, or it was done at least by inuifible fairies and diuels, and so by no-body.

No-body at confession abuseth her husband, though the men name so many women offenders, & the women recount how many times they haue abused their bodies: yet when euery body examines his owne wife, the returne is found with no-body.

No-body is an admirable vnder shrieve : for if he fauour the party, or is feed extraordinarily, though he goe downe with an execution of purpose: yet is no-body at home, nor nothing done.

No-body, no thing, and no where : are excellent relatives ; for aske, who did such a thing,



thing, and they answered, no-body? where have you beene sirrah all this while? forsooth no where: or what are you doing all this while? why nothing: and thus with no, all certainties indeed are put by.

No-body cut the cloth, nicked the table, scratched the windowes, brake the glasses, croumbled the bread, spilled the drinke, durtied the house, tumbled the bed, ranne downe staires, made a noyse, talked aloud, let a fart, and made a perfume.

No-body came to rob a man that nothing had, and ranne away into no place, and no-body came to looke him out: and if they had found him, it had beene no where, doing nothing.

No-body telleth strange newes, inuenteth lyes, disperceth libels, setteth friendes at variencie, and abuseth many millions: for when a priuie search is made for the authors, no-body is found to auoch the actions.

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## *The rich Cabinet.*

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### *Nurture.*

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*If Nature be not nurtured in men?  
They will be rude, or else most beastly then.*

**N**Vrtue both helpes and beautifies nature, as you may see in many an vnreasonable creature: for though the Falcon will live in his kinde: yet is she taught by high flying to stoope the better, and so the Merlin by nurture and well manning, will kill a Partridge almost as bigge againe as her selfe.

Nurture is the mistresse of ciuilitie, and adorneth all Common-wealths with that maiestie, wherein Princes maintaine their estates: for though Kings by nature haue diuers prerogatiues, which breede obedience in their subiects: yet doth nurture so sweeten their nature by sweetnesse, that it allures mens loue much more, and so there is pleasure and honour vnited together.

Nurture teacheth a Noble man affabilitie, a Gent: curtesie, an officer comelines, a Iudge vprightnesse, a Courtier handsomnesse, a Citizen cleannesse, a Merchant finenesse,  
a coun-

a countriman sobernesse, and a Scholler ciuilitie.

Nurture keepeth a great Lady from pride, an inferiour from nicenesse, a Gentlewoman from rudenesse, a mistresse from coynesse, a dame from stoutenes, a good wife from sluttishnesse, a Damosell from rudenesse, a child from boldnesse, and a woman in generall from vnwomanhood.

Nurture instructeth a father to loue, and yet correct: a child to obey, a maister to command, a seruant to stand in awe, a husband to be gentle, a wife to respect, a house-keeper to prouide, the household to saue, a kinselman to obserue, and a friend to endure.

Nurture which teacheth the true and easie disposition of worldly wealth, maketh it a pleasure, which otherwise breeds trouble and perplexitie to the vnskilfull and vnworthy owner; for if we knowe not how to dispose of our goods, when God doeth send them, we are vnworthy of them: and how can wee truely be saide to be wise or wealthy men, if we knowe not, or doe not make vse accordingly of our wealth by discretion, and condition of our calling.



### *The rich Cabinet.*

Nurture teacheth a schoole of good manners : to salute our betters with reuerence, our equall with loue, our inferior in curtesie, to speake orderly, to giue the wall, not to be angry without a cause ; and when there is cause to moderate the same ; to looke cheerefully , to bee apparrelled cleanly, to goe soberly, to liue handsomly, to conuerse without offence, to entertaine with cheerefulnesse, and to dismisse with freed liues.

Nurture purchaseth good report , when rudenesse and inciuitie keepe a man from respect : nay, make conuerlation tedious and odious to all men.

Nurture is such a iewell in a nation : that all others , where it is not ; are called barbarous , for lacke of ciuitie, besides the beastlinesse of conditions, eate one another in necessitie , or rather wantonly or wilfully only in sauage inhumanitie, without necessitie.

Nurture is a handsome commendation, and so farre from flattery, that when we say: he is a well mannered man, we meane : there is a great deale more to bee spoken in his commendations then we haue yet vttered, whereas

whereas in all other praises we may quickly exceed, and incurre suspicion of hypocrisie or flattery.

Nurture teacheth vs to deale gently with women, how euer men may be answered with ruder tearmes, and manly contradictions.

Nurture and ciuility are in a manner all one: for good manners is the ende and scope of their journey, and every man must bee a scholler in that schoole, or else he shall neuer be preferd to vertues accademy.

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Oeconomick.

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*Who keeps an house, and knows not me, he shal,  
Not keepe it so, but it with him must fal.*

**O**Economick in one briefe definition teacheth all good rules of house-keeping. and orderly gouerning of a family: yet there bee some house-keepers, which keepe as ill houses as they doe ill orders; as the worme and mole that dwell in darknesse, the thiefe and cutpurse in a dungeon, the strumpet and vagabond in Bridewell

well, the matchiaulian and murtherer in Hell.

Oeconomick maketh mariage the first degree, and foundation of a familie : for as a shippe cannot be gouerned without a rudder; so cannot a house be ordered without an ouerseer, which must needes bee man and wife, subordinate one to the other : he to play the good husband abroad, and she the good housewife at home, and both to consent in a sweete harmony of mutuall helpe to maintaine their familie.

Oeconomick hath great necessity and neere affinitie with nurture and ciuilitie, whereby the wife must haue grauitie in speech and action : wisedome in gouerning, patience in suffering her husband, loue to bring vppe her children, affabilitie to conuersing, diligence to lay vppe and saue, and friendlinesse in entertaining, and dismissing neighbours and friendes when they come.

Oeconomick teacheth the married man to be reposed in speech; milde of conuersation; faithfull wherein hee is trusted; wise wherein hee giueth counsell; carefull for the prouision of his house; diligent in ordering



dering his goods ; suffering in the importunities of his wife ; and carefull in bringing vp his children, maidens, and men.

Oeconomick warneth, that men & women too young attempt not mariage or house-keeping , lest their wiues are broken and spoiled in their childbedde ; their strength weakned ; their children multiplied ; their patrimony consumed ; ielousie inflamed ; honesty and honor stained ; the household vnprouided ; the substance consumed ; & the man and wife finally seperated , after long discontent, and great want.

Oeconomick must first of all prouide for necessity, and then preuent prodigality : for after money is gone, and wants are come, it will be too late to spare, when the barrell is at the bottom.

Oeconomick is opposed & incumbred with many inconueniences in married folkes, wherein if fortune cannot be preuented, wisedome must mittigate the extremitie ; as commonly, a milde and modest maiden is a poore one ; a rich one proud of her dowrie ; a faire one of her beautie , and is to be watched ; a foule one is nastie , and is to bee loathed ; a wise and comely , is  
both

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### *The rich Cabinet.*

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both wilful and costly; a semster, a finger, or dauncer, and no housekeeper; a huswife irksome and imperious; and an honest one iealous. Besides, if thou make thy wife tarry at home, she will complain; if she walke at libertie, the neighbours will talke of thee; if thou chide, shee will be fullen and dumbe; if thou be silent, nothing shall be heard for her chime; if she haue the laying out, the stocke goeth to wrack; if thou dispose thy owne money, she scorns to come for euery peny; if thou keepe thy house, thou art suspicious; if thou tarry abroad, thou art vicious; if she be trim, shee must abroad to be seene; if she be but in ordinary fashion, thou art a base minded miserable man: and so may I goe infinitely on the inconueniēces and crosses, that are incident to housekeepers and married folkes.

Oeconomick is blessed, when the wife is modest; a housekeeper, no babbler; not fretting, fuming, nor of any ill condition: for the impudent, prating, angry, scolding and fighting woman, maketh her husband either a sheepe or a lyon; discrediteth her kin; is blamed of her friends; hated of her  
ser-

seruants; flouted & auoyded of her neighbours.

Oeconomick giueth warning that the husbands be not rigorous, especially vwhen they be new married to their wiues: for as the wife is the honour and happines of her husband in respect of her chastitie: so the husband is the hell of his wife, in regard of his cruelty.

Oeconomick giueth warning, that the husbands be not ouer ielous: for how-euer a man may sometimes shut the dores, remoue his wife from the window, bar her going abroad, and detaine her from suspicious company; yet must he bring this to passe with great skill, and shew, that he hath alwaies more faith in her liberty, then in his owne restraint or obseruant eye.

Oeconomick giueth warning, that though there happen vnkindnesse betweene man & wife, yet not to impart it to their neighbours, nor giue them cause of whispering; lest from thence it run ouer all the towne, and expose them both to derision.

Oeconomick teacheth husbands to provide things necessary for all domesticall

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### *The rich Cabinet.*

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occasions, as to feed & cloth their wiues, and their children, and to giue them good education, to pay their seruants, & to moderate their expences, to cast abroad for their liuings, to be skilfull in bargainings, to get their goods honestly, to deale with all men equally, and vpon occasion to giue liberally; and in a word, to dispatch all affaires without dores. The office of wiues, is to keepe their houses, to gather and saue the goods, not to spend vainely, or to be too talkatiue with euery bodie, to grace their words and actions and clothes with modestie, to oder all things within, with discreet frugalitie, and matron-like to gouerne her family; and to demaund nothing ouer-costly for her degree.

Oeconomick instructeth the husbands, that they bring no suspicious person to their houses; and the women not to be ouer familiar with any man, though a neere kinsman.

Oeconomick causeth the women to sowe with the needle, worke at the distaffe, spin at the rock, play the cooke, take heed of idlenes, as the onely enemy to chastitie, to stirre about euen with her head vndrest, &  
her

her coats tuckt vp, her armes bare, and feet without slippers, chydng the maides, calling vp the seruants, and dressing the children: feeding the chickens, making the cheefe, setting ouer the pot, tunning the beere, turning the mault; and so orderly along to euery other necessarie thing.

Oeconomick teacheth inferior women to make their owne partlets; to wash their clothes, to aire the wheat, to sift the meale, to make the bread, to set on the pot, and to dispatch euery meaner office in due order and place.

Oeconomick more reioceth the husband to see his wife working on the Saturday, then gossiping on the Sunday: but there can be no good husbandry, or housekeeping for familie, nor good example for the neighbourhood or vicinity, nor commendation for the childrē, when the wife goes to bedde at midnight, riseth next day at a leuen, goes to dinner at twelue, sleepeth or talketh all the afternoone till supper time, spends much time in trimming her chambers, and neuer descendeth downe staires to looke to the inferior roomes.

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### *The rich Cabinet.*

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When the Husband giueth not the woman proportionable money to prouide for her family, but hanteth the tauerne, looks neither to maid nor man, tilleth not his ground in due season, and is negligent in all his affaires within and without dores.

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### *Office and officers.*

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*The good, the bad, the high, the lowe I serue;  
But still the vncorrupt doth best deserue.*

**O**ffices that are wel gotten, make good magistrates to relecue the widow and fatherlesse : but hee that oppresseth them, is both vnworthy of any office, and to be punished for example of iniustice to others in like place.

Offices obtained by corruption, make the prosperity and posterity that get them vnhappy, because euil is vnpunished, malice couered, iustice hindred, vice nourished, and the inward enemies of our soules so strengthened against the vertues of our mindes, that they are either so weakened that they cannot shew forth their efficacy,  
or



or so vtterly banished, that they sildome returne to their natiue country.

Offices are commonly a way for the Prince to know the condition of the subiects : for as the touchstone trieth currant and counterfet mettals : so doth the integritie or iniquitie vsed in offices, try the disposition of magistrates ; and by them, the opinion and conuersation of the subiect. For good Princes make good lawes ; good lawes raise good magistrates ; good magistrates ouer-see good executions ; and good execution detaineth the inferior sort in obedience and loyaltie to supream authority ; in loue to the country, in due respect to their betters, curtesie to equalls, humanitie toward inferiors, and charitie to all of all sorts.

Offices are still subiect to this error ; that such as should obtaine them by order of place, are commonly shut out by fauour or reward : insomuch that Princes cannot sometime eate or sleepe in quiet for such suters, as are euer begging and buzzing in their eares. Which makes me remember a story of *Alphonfus* King of *Naples* ; who being at supper, and hauing on either hand

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### *The rich Cabinet.*

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some or other to whisper in his eare about the obtaining some office of honourable or profitable place, suddenly with a loude voyce cryed out ; O how happy are the very asses, that trauaile with their burthens: for when they are at their bait, their maisters let them feede quietly, which you see Kings cannot doe.

Officers ought to looke into causes, not persons: that power may not oppresse misery, nor pitie hinder iustice to the hurt of any.

Officers and Magistrates are to knowe, that mercy without remisnesse, seueritie without tyranny, zeale without hypocrisie, iustice without extremitie, and pitie without partialitie, not onely conserue Common-wealths, but augment the reputation of particular offices.

Offices abused by wicked magistrates, make the rich murmure, the poore cry out, the widowe wring her handes, the orphan shed teares, the souldier mutiney, the scho-ler complaine, and all sortes repine.

Officers that bee good may bee subiect to some imperfections : and then knowing their infirmities, they must rather with an  
*humble*

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humble lenity draw others from their errors, then with a rough tyrannie make them destitute of hopes, and more dissolute in manners.

Officers that are wise, are the pillars of State; as a gracious Prince is the ioy of his subiects.

Officers that are wicked, sometimes do well to gaine fame; like healing witches, that would be thought charitable, and do that they doe, meerly by delusion, to obtaine an honest reputation.

Officers corrupted, haue commonly euill eyes; dissembling tongues; hypocriticall harts; open hands; & close feet. For they will sit still for their owne profits, but seldom take paines to help others.

Officers thinking of nothing but gaine, forget to enioy what they haue already got with labour and paine.

Offices obtained by money, and not to be continued long in probabilitie, make the possessors the more greedy to enrich themselves.

Offices bestowed by Princes in court, against ancient custome, and commendable order, make the Courtiers to mur-



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*The rich Cabinet.*

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mur: saying, The Prince doth not consider; the Councell doth not dispatch; the Paymasters delay; the Parasites beare sway; the Bishops be not residents; the Secretaries haue priuate pensions; Iustices take bribes; the officers compound for duties; the gentlemen play the vnthrifts; the husbandmen that drudge for all, are beggers.

Officers ought to be thankfull to God, and pittifull to men: for God hateth the sinne of ingratitude: & the poore doth reuenge iniuries with teares.

Officers in the administration of iustice, are gouerned by learning and wisdom: for learning, to giue sentence; & prudence, to gouerne; both which are two such properties, as many desire, but few obtaine.

Offices amongst martiall men are bestowed by order of discipline, and knowledge in the warres: otherwise shall the vnexperienced hazard the businesse in hand, and giue the whole Campe cause to repine and repent. Yet many times the fauor of Generals may be iustificable in the preferment of younger souldiers, who may be of greater merit then their elders.

Offi-

Officers that get to preferment with intent of priuat profit, are not onely voyde of good counsell, but continue therein to their greater scandall; the dishonour of the bestower; the infamy of the procurer; the feare of good men, and fall of good order.

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Order.

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*The heauen's, without me, would confused rest,  
But with me, hell may well receive the blest.*

**O**Rder framed the world, settled the heauens, proportioned the motions of the Sunne, Moone and Starres in their seasons; embelished the earth with infinite varieties of flowers and fruits in their seasonable times; limited the seas with banks, and bounds; and set an orderly course in all creatures. Where onely Hell is full of confusions, horrors, and vtter disorders.

Order but a little neglected, makes a small errour to growe greater: as a little spark ill raked vp, kindles a great fire; and a lit-

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### *The rich Cabinet.*

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the foule & filthy water, marres the whole  
pot of pottage, howsoeuer the Cooke be  
his crafts master.

Order teacheth vs, that an ill fauoured face,  
a wicked nature, a horrible life, and exe-  
crable death, doe commonly accompany  
one another. The first is vgly, the second  
hatefull, the third fearefull, and the fourth  
damnable.

Order teacheth the Iudge to summon the  
parties in question, to appoint a day of  
hearing, to giue care to both sides, to ex-  
amine the particulars, to certifie the iu-  
rors, to open the truth, to receiue the ver-  
dict, and giue the sentence. For as a car-  
penter by his axe and rule squareth and  
proportioneth his timber: so in deciding  
of causes, impertinent points are to be pa-  
red, ambiguities sifted, shynfts examined,  
the truth discovered, and so the cause or-  
derly and truly decided.

Order maketh the eye, though neuer so lit-  
tle, see many things, and that a far off, one  
after another.

Order setteleth the maiestie of a Kings pa-  
lace, and quieteth the ambitious spirits of  
noble men; who from order and princely  
directi-



direction, knowe how to take their place without repining: whereas if the offices in diuers mens hands are disposed without orderly rules, there must needs be vnorderly proceedings in the duties that belong to their seuerall places.

Order in proceeding keepeth a hote braine from running into any extreame, vwhereby the whole work may bee ouerthrown. Whereas the minde is settled, the body accommodated, the hand ruled, the worke perfected, the workman commended.

Order marshalleth a feast, appointeth the banquet, disheth the meat, placeth the dishes, setteth the guests, soundeth the musick, and sets euery ones teeth on worke in his seuerall rank.

Order maketh the Physition famous, by preparing the body both for the purge & the vomit, to cast the cruditie out, & then settling the stomack.

Order altered in nature distempers the body, but peruerterd in vertue damneth the soule.

Order is disturbed, when nature is peruerterd; as when Sommer is cold, or Winter hote; so that the seasons of the yeere fall  
out

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### *The rich Cabinet.*

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out so contrary, that they are pleasant or profitable to no body.

Order climbs vp the mountaine with labor, but teacheth you to come downe againe with discretion and leisure.

Order teacheth the eyes to direct the feet, the hands to feede the mouth, the mouth to fill the belly, the belly to satisfie the entrailes, and euery part to assist one another in due time and season.

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### *Oathes.*

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*Swearing contents no sense; then what a diuell  
Is man to doe so ill for nought but euill?*

**O**Athes haue been of great antiquitie: for euen heathen Princes made their contracts vpon the assurance of oathes; as you may read betweene *Abimelech* and *Abraham*, who durst not offend God in the breach of the same.

Oathes haue assured damnation to the wicked: for God did sweare in his wrath, that they should not enter into his rest.

Oathes must not be made but by the name  
of

of God, and then are they as dangerous to be broken, as if you should rebell against him: so then as you would auoide the name of traytor toward an earthly Prince, you must take heed of the condemnation of rebel against the Prince of all Princes. Oathes were foreseene by God himselfe to come to corruption, and growe to abuse: therefore was the law proclaimed, to detaine vs in obediēce; to limit our tongues, to curbe our vanitie; to suppress our idle talke; to condemne our prophanation; and aboue all to limit vs, how farre wee might sweare, and must be silent.

Oathes are many times abused, euen to the eating them vp; as a man will sweare by the bread, and eate it; by the drinke, and drinke it: but when hee comes to the candle, he will refuse it.

Oathes are very forcible amongst most vnciuell people: for in Ireland to sweare by their hand, their fathers hand, their Lords hand, by *Oneales* hand, & such like, are as forcible, as if they called heauen and earth to witnesse.

Oathes taken in vaine, are the more to bee condemned; because of the greatnesse of the  
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### *The rich Cabinet.*

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the sinne, and the easinesse to auoide it: for of all other sins the naturall man can yeeld you a reason, or if you will an excuse, except swearing: which being voluntary, and not restrained, is the more to be condemned, because of the presumption, and vnnecessary transgression.

Oathes vnnecessary are in themselues vnlawfull, but in their violation abominable: so that to so sweare is wicked, but to forswear damnable.

Oathes are meerely accoustomary wickednes, or wicked coustome, and thereby odious, euen to the naturall and ciuill honest man.

Oathes haue tied all men to obseruation: yet *Euripides* hath a saying, that in cases of loue and foueraingtie an oath is not to bee trusted, nor man to bee beleeued: for so sonnes haue ouerreached their fathers, and depriued them both of libertie and of life.

Oathes are the more dangerous, by how much God is most holy, and cannot endure to haue his name vnhalloved at any time, much lesse by ordinary and audacious custome.

Oathes are the more fearefull, by how much  
the

the cause is most friuolous : for you shall heare euen vagabonds, roagues, and boies sweare with horrible libertie for trifels, and slender occasions : yea in their ordinary discourses as they goe in the streetes, and walke in the fieldes.

Oathes and drunkennesse doe commonly goe together, and being fearefully vnited, make vp the diuels chaine to tie vs to damnation.

Oathes are monstrous in a woman, in whom impudency ioyned with prophanation makes them the more odious and loathsome.

Oathes doe commonly depend vpon gaming, wherein vnthriftnesse is ioyned with perdition : for with the losse of time, followes the losse of money, the losse of reputation, the losse of honesty, the losse of faith : and finally of saluation.

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*Pleasure.* 7

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## *The rich Cabinet.*

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### *Pleasure.*

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*I am the net of Hell, except you looke  
For quickeprevention, in true vertues booke.*

**P**Leasures passe away with as great vanitie, as there be passions: and as many men as liue in the world, haue their seuerall pleasures to content their mindes, and recreate their bodies.

Pleasures hinder our heavenly exercises, and are mayne enemies to contemplatiue studies.

Pleasures of the world should not be so eagerly pursued by men, because they are transitory and vaine: but the ioyes of heauen are euer to be thought vpon, because they are euerlasting.

Pleasures delight the eyes with delicate objects, the eares with muscicall harmonie, the heart with ioy of health, and the soule with the louely face of vertue.

Pleasure is a meere net of the diuell to catch a man that is idle: but honest exercise preserues the body, sets the minde on worke  
in



in some profitable study, wherein assuredly makes the labour easie, and the attempts runne on with pleasure and felicitie.

Pleasure must not so abuse vs, as to spend the precious treasure of time so vnprofitably, which we ought to imploy: first, to the benefit of our soules: secondly, for the augmentation and honour of our estates: and fourthly, for the reputation and credite of our persons: fifthly, for the helpe and comfort of our neighbour.

Pleasures are dangerous in their extremities: yet is moderate mirth a recreation of body and minde; musicke a diuine inuention, hunting a martial imitation, hawking a Princely pastime, riding manly and gracefull contentment, and if skilfully performed, an honourable ornament: and infinite such like exercises followed in their fit and seasonable times, increase health and strength and agilitie in mens bodies, delight in their minds and relish and adapt both to better businesse.

Pleasure hath two great enemies; an ouer eager desire, and continuall feare: for what we desire to enioy, we are affraid to loose.

Pleasure of hunting consisteth in three chaces,

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### *The rich Cabinet.*

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ces the Deer, Fox, and Hare : but sinne hath  
thre eescore times three, which to hunt from  
our soules is happines to our selues, & hea-  
uenly ioy to the holy Angels.

Pleasure is but a further degree of content-  
ment : whence a willing trauaile is more  
pleasant then a forced ease.

Pleasure hurteth the flesh more then exer-  
cise, as pride enuenometh the spirit aboue  
other more painfull sinnes.

Pleasure breeds a lamentable sorrow : or a  
dangerous mutiney, when the misery of  
a whole common-welth, breeds the mirth  
of a few.

Pleasure is wretched that breedeth sorrow,  
but it is a blessed sorrow that bringeth ioy.

Pleasure of riches in Christian mindes con-  
sisteth in commendable spending, not in  
couetous hoording: for if the poore starue,  
the neighbour be needy, the orphane com-  
plaine, and the widowe shed teares ; what  
pleasure can it bee to thee to haue many  
bagges lying by thee, and see them com-  
plaine and pine away in their necessitie.

*Poetry.*

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Poetry.

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*It that doe make life ouer death to vaunt,  
Can hardly line, without contempt, and want.*

**P**Oetry was gracious, when *Salomō* made a loue song, and with spirituall influence described heauenly secretes as *David* sung his *Psalmes*, and draue away the diuell by the sound of his Harpe.

Poetry in his vse is an admirable vertue, and a rauishing contentment: For it raiseth the honour of renowne, illustrateth the actions of famous men, eterniseth the memory of merit, and quickeneth the very spirit of the reader to the same prosecutions: againe it sendeth vice to hell, maketh miquitie a monster, keepeth vs from sinne for feare of shame, and compareth the odiousnesse of impiety to deepe pits, whence it is more easier to keepe ones selfe from falling in, then once fallen to come out againe.

Poetry in his abuse is a meere excrement of an idle frency, a drunken fury, a scorne of wise men, a popular iollitie, a common  
may.



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### *The rich Cabinet.*

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may-game, a storehouse for balladmongers, an Inne for rimers, and an idle and vnprofitable pastime : living in pouertie, and dying in contempt.

Poetry animated by musicke are dangerous companions amongst working spirits, and barbarous nations : witnesse the bardes and rimers of *Ireland*, and *Wales*, whose Siren songs haue excited such hellish treasons, and horrible tumults.

Poetry and pouertie march hand in hand commonly, though at first they scorned to take reward : yet at last it grewe so common, that without reward they could not liue by the occupation.

Poetry now adayes marcheth with impudency, for whereas ancient poesie studied to make vertue famous, the moderne endeouours to make vice glorious : esteeming honesty an idle word, and a simple ornament : but ribaldry a witty mirth and sweete contentment.

Poetry must take vigor and spirit from *Bacchus* company, and as a fainting stomach is setled and refreshed with some cordiall receite, so a wearied wit is refreshed with a little wine, and the verses slip more easily out,

out, being washed ouer with that pleasant and liuely liquor.

Poetry seasoned with piety and learning is a Iewell of estimation: but corrupted with fancy and scurrilitie a counterfeit Iem, and the worst excrement and drosse of pure vnderstanding.

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*Pouertie.*

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*Although I be not ill, yet doe I make,  
Men shund (like aīnels) for their euils sake.*

**P**Ouertie is subiect to many miseries: yet not to bee scorned, lest haughty pride make a man worse then humble pouertie. Pouertie is borne with patience, when felicitie is corrupted by plentie, and he which is armed with vertue, can endure miserie, when, he which is fraughted with vices, can not moderate prosperitie.

Pouertie may come by worldly troubles, and as you call it, vnfortunate mischances: but wretched is that wealth, which is gotten by the wofull wracke of others.

Pouertie that comes by prodigalitie, is rather

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*The rich Cabinet.*

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ther to be derided with scorn, then relieued by pitie : and meriteth so much the more reproch, by how much the more intemperately the prodigall liued in his former iollitie.

Pouertie will try the honesty of disposition, and patience the discretion of vnderstanding.

Pouertie hath an inward grieffe, yet sometimes is, endured with constancy, but villaney is hard to bee concealed by the authors, or indured of others.

Pouerty maketh men rob the rich, and to excuse it by necessity : but the rich that robbe the poore, haue no excuse for their auarice and tyranny.

Pouerty triumphs to see the miserable diuision of rich mens goods. For one part is giuen to flatterers, another to Lawyers, a third to Physitians, a fourth to vnthrifts, and the last to funeralls : so that the wicked haue his goods, his children his infamy, the graue his body, the wormes his flesh, and the diuell his soule : from most of which pouerty is exempted.

Pouerty comes by fruitlesse paines : for hee that plowes the seas, or sowes the sands,  
may



may haue his seede well washt, and a cold haruest for his lost labours and vnprofitable paies.

Pouertie is no vice : yet a wofull inconuenience, for friendes forsake vs in our miseries, as crows leaue the fleshlesse carcases, that are eaten vp to skinnæ and bones.

Pouertie is a pitifull spectacle, and more miserable then a monster: for men giue mony to see nouelties, but runne away from poore mens complaints and necessities, as from infectious leprogies or ruinous wals.

Pouertie is subiect to so many inconueniencies, to be suffered of mightier men then themselues, that poore men may not think on reuenge of their former wrongs, but rather on defence from further iniuries and mischiefes : as in this example appears. A poore countrey man hauing lost a calfe, made a vowe to *Iupiter* to sacrifice vnto him a lambe, if he would doe him the grace to shew him the thiefe that had stolen it : whereupon looking vp and downe, he saw a Lion feeding on the same; whereat much more affrighted, hee lift vppe his hands a new to heauen, and cried : O god, whereas I promised thee a lambe to helpe

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### *The rich Cabinet.*

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me to finde the thiefe that stole my calfe, I will now being found, such as he is, giue thee a bull to deliuer me out of his clawes, Pouertie is troublesome in it selfe: but when other mischifes are added, it is much more grieuous and irksome. For when a poore man had a shrew to his wife: one day in a fury he had happned to anger her, and shee for want of her will hanged her selfe on a figge-tree in his garden; at the sight whereof much amazed, hee ranne to his neighbours being as poore as himselfe, and wept extreamely: but at last brought them to the spectacle, which they perceiuing asked, why he was so foolish to weepe, when they would faine haue a graft of the same tree to set in their owne gardens.

Pouertie is a good helpe to knowledge: for *Diogenes* was wont to say, that a Phylosopher could not study without an emptie belley, thinne diet, want of money, poore apparell, and a good wit; yea, Phylosophy perswaded to pouertie, and maintained all the principels of the scorne of wealth and prosperitie.

Pouertie is a part of the play which we acte  
in

in this world, & as *Epictetes* said: if the master of a Comedy can adapt the dispositions of his boyes to such seuerall parts, as shall well besit their natures and inclinations, to grace the enterlude: so that sometimes a beggers sonne shall play the King, and a Gentlemans a vagabond and rogue: shall not the God of heauen dispose of his creatures, as best befitteth their abilities, either to try their moderation in prosperitie, or patience in aduersitie? since without controuersie, it is onely God that permitteth pouertie as a triall or chastisement, or else sendeth it as a plague or punishment.

Pouertie bursteth foorth into some extremities, which may be pardoned: but insolent and causelesse mutineys are not to bee endured.

Pouertie and riches haue denominations and effects contrary to themselues in some persons: for the widowe was rich in her mite, when the rich were poore in their plentie.

Pouertie is the greatest profession in the world; for all men are beggers from the richest to the meanest, for some begge one



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## *The rich Cabinet.*

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of another , but all of God .

Pouertie is miserable, if it ouercome patience : as wealth is wicked if it breed pride. Pouertie in a good scholler is as pitifull a spectacle, as a rich foole is a scornful.

Pouerty comes through a licentious wife, pilfering seruants, vnthrifty children, contentious neighbors, & comberfom friends.

Pouertie followes a carelesse spender , as a long sicknesse brings the body to a consumption.

Pouertie is fittest for a begger and a godly life : yet many honest men would not aime at such a marke, nor walke in such a pilgrimage.

Pouertie hath more reliefe by the hand, then the tongue , as God is more honoured with the heart, then the lippe.

Pouertie makes hunger a good sawce, but too much takes away the stomach.

Pouertie without redresse , is like a naked body without a raiment : and both finde but cold comfort in compassionate words; For a word without a substance , is like a small light, that maketh the little yeele a great shadow.

*I should be vertuous, sith to vice I act:  
As makes both me, and others loath the fact.*

**P**Laier was not taken in ill part at the first but counted both a glory and a cōmendation: for as an Orator was most forcible in his ellocution; so was an actor in his gesture and personated action.

Player and Historian were gracious in all Common-welths : for as their Tragedies and Comedies were sceldome vsed ; so when they were vsed, it serued for honourable purpose : either for the glory of a Court, the priuate pleasure of a Prince, the gracing of triumphs, the famosing of great Captaines, or the personating some particular humors.

Plaier was euer the life of dead poesie, and in those times, that Philosophy taught vs morall precepts , these acted the same in publicke shoves : so that vice was made odious, vertue set on a throne of immitation, punishment warranted to the wicked, reward afforded to well deseruers, fathers prouoked to prouident loue , children taught obedience, and all sorts seuerally instructed in their seuerall callings.

Player is now a name of contempt, for times

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corrupt

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*The rich Cabinet.*

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corrupt men with vice, and vice is growne to a height of gouernment: so that whereas before men were affraid to offend, they now thinke it a disgrace to bee honest: whence the eie must be satisfied with vanitie, the eare with bawdery, the hand with obscenitie, the heart with lust, the feete with wandrings, and the whole body and soule with pollutions: in all which Players are principall actors.

Players, Poets, and Parasites doe now in a manner ioyne hands, and as Lucifer fell from heauen through pride: these haue fallen from credit through folly: so that to chaste eares they are as odious, as filthy pictures are offenseiue to modest eyes.

Players haue by communitie mared their owne markets: for as vertue is the better by enlargement and communication, so is vice the worse by disimulation and common infusion of it's contagious poyson.

Players are discredited in the very subiect of their profession, which is onely scratching the itching humours of scabbed minds with pleasing content and prophane iests, and how can he be well reputed, that employes



ployes all his time in vanity and lies, counterfeting and practising nothing else.

Player is affraid of the plague, as much as a cowherd of a musket: for as deth is formidable to the one, so is pouertie and wants to the other.

Player is affraid of the statute, for if he haue no better supportation then his profession, he is neither admitted in publicke, nor if hee bee a roamer dares iustifie himselfe in priuate, being a flat roague by the statute.

Plaiers practises can hardly be warranted in Religion: for a man to put on womans apparell, and a woman a mans, is plaine prohibition; I speake not of execrable oathes, artificiall lyes, discoueries of couzenage, scurrulus words, obscene discourses, corrupt courtings, licentious motions, lasciuious actions, and lewde iestures: for all these are incident to other men, but here is the difference: in these they come by imperfection, in them by profession.

Player is a great spender, and indeed may resemble strumpets, who get their money filthily, and spend it profusely.

Player is much out of countenance, if fooles doe not laugh at them, boyes clappe their hands,

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### *The rich Cabinet.*

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hands, peasants open their throates, and the rude raskal rabble cry excellent, excellent: the knaves haue acted their parts in print.

Player hath many times, many excellent qualities: as dancing, actiuitie, musicke, song, elloquution, abilitie of body, memory, vigilancy, skill of weapon, pregnancy of wit, and such like: in all which hee resembleth an excellent spring of water, which growes the more sweeter, and the more plentiful by the often drawing out of it: so are all these the more perfect and plausible by the often practise.

Player is at the first very bashfull, as stricken with a maze at the multitude, which being of various dispositions, will censure him accordingly: but custome maketh perfectnesse, and emboldeneth him sometimes to be shamelesse.

Player must take heede of wrested and enforced action: for if there be not a facility in his deliuerance, and as it were a naturall dexteritie, it must needs sound harsh to the auditour, and procure his distast and displeasure.

Player is like a garment which the Tailor maketh at the direction of the owner; so they

they frame their action, at the disposing of the Poet : so that in trueth they are reciprocall helpes to one another ; for the one writes for money, and the other plaies for money, & the spectator payes his money.

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*Pride.*

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*I vs her nought but falls : but Angells fell  
Before mee ; no, but with me, downe to hell.*

**P**Ride is much abated, when a man thinketh on his finnes : as a Peacock puts downe his taile, when hee beholdeth his deformed feet.

Pride in authoritie maketh pouerty looke for misery : but wisdom abstaineth from extremities, and maketh vertue gracious.

Pride insulteth ouer miserie, and is for the most part coupled with malice and enuie : so that when affliction doth most oppresse his enemy, hee not onely reioyceth ouer him, but helpeth to distresse him, till he be vtterly ouerthrown.

Prides wings transports vs, but to the  
height



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### *The rich Cabinet.*

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height of wickednes, and both flie with vs vnto wretchednesse, or fall back againe to pouerty and destruction. For they are but slightly glewd, and quickly melted with the heat of Gods heauy indignation.

Pride makes friends odious to one another, as appeareth in this following story: *Benedetto de Albigi*, hearing of a friend of his to be aduanced a Cardinall, came to *Rome* of purpose to see him; but obseruing his stately and proud manner of behauour, the next day he made him a mourning sute, in which hee came againe to visit the Cardinall; who demaunded, why hee was so altred: *Benedetto* answered, for sorow to see the death of humilitie, and the life of pride in you.

Pride is so dangerous a vice, that commonly there is no worldly help for it: wherevpon *Alphonso* King of *Naples*, beeing vpon a time demaunded his opinion touching the benignity of nature; made this answer; that nature had prouided a helpe for all her imperfections: as for lechery, mariage, or fasting: for hunger & thirst, meat and drink: for couetousnesse, spending:

ding: for wrath, patience, and forbearance: but for pride, he saw no helpe: so that it was a thing not onely hurtful vnto nature, but hatefull both to God & man.

Pride apparrells the wicked with costly raiment; makes them thinke their speech like the voice of Angels; and swallows the praise and popular applause of men with greedinesse: but let them remember that of *Herode*, who was eaten vp with lice and wormes.

Pride threw the bright starre *Lucifer* out of heauen: therefore must not man in the darknesse of the earth presume too high, lest he fall into the like precipitation.

Pride maketh the minde greedy of power, and then can they neither abstaine from things forbidden, nor containe themselves within the compasse of moderation.

Pride causeth a man, that hath the eyes of his soule shut vp from the light of grace, to mount vp so high vnto vanitie, that he falls down head-long into hell: as a blind kite, that hath her eyes sceled vp, beeing thrown from the fist, mounteth vp on high so long as she can carry herselfe with her wings, till at last beeing weary, shee falls  
downe

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### *The rich Cabinet.*

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downe and dies.

Pride is the enemy to grace, the scorner of reason, and the absolute impediment of further progresse in goodnesse and learning.

Pride bred the fall of Angels, the misery of man, the curse of the earth, and the torment of diuells.

Pride bedecketh the body, deformeth the soule, stores the Vsurers with mony, and the prisons with miserie. For many a man to go in braue apparrell, runnes ouer head and eares in the Mercers bookes, til stumbling at the heape of his debts, hee falls headlong into a cold and comfortlesse, poore and penurious prison.

Pride made the Painters complection, the fantasticks inuention, the rich mans ambition, the fooles correction, and the beggers conclusion.

Pride, or a proud man in gay apparrell, is like a prety virgin, who playeth the counterfet Queene amongst other mayds; puts on a sober and yet stately demcanor, and will all that day scarce speake, nor looke vpon her fellowes; but at night when she puts off her apparrell, then she bids them

all



all good night, and goeth home perhaps to some poore cottage, from whence shee came in the morning. So I say is it with a proud man; who all the daies of his life from the brauery of his purse ouerlooketh all his poore friends and neighbors: but at the night of his dayes, when he must be stript out of his richest ragges, and is going to his graue, the perhaps hee bids them all good night, when he is going not onely to the earth, from whence hee came; but it may be to hell, from whence he shal neuer returne.

Pride is vnprofitable for a Commonwelth, when the superfluitie of one night serues the necessity of many: and the disgrace of a Common-wealth, when a man shal care more to satisfie his owne vaine-glory, and outward vanity, then respect the profit of his country, the praise of vertue, the patterne of humilite, the example of sobriety, the times necessitie, the complaints of pouertie.

Pride hinders charitie, endures no equalitie, loues flattery, murmureth at superiors, triumpheth ouer inferiors, and wil admit of no humble thoughts.

*Pride*

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### *The rich Cabinet.*

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Pride robbeth the heart of wisedome, the mind of vnderstanding, the spirit of grace, and the soule of saluation.

Pride, or a proud man that is cladde in colours, like the Knight of the Rainebow, or bedawbed in gold like the calfe of *Horeb*, feeles neither the burthen of sinne, that lyeth heauy on his soule, nor the weight of a whole lordship, that hangeth heauy on his shoulders.

Pride ingrafted by nature, is somtimes tolerated in a great estate: but if the same party come to deiection, then doth poutertie expose his pride to the greater hate and contempt.

Pride is many times augmented by honour, as we say, Honors change manners: so that a man otherwise well disposed, when hee comes to preferment, not onely alters the course of his life, but the qualitie of his very soule.

Pride without controuersie, is the diuells hooke to pull sinners neerer to him: and can catch a man a farre off without anie other baite, then the hast of him, who of his owne accord doth come too fast on.

*Profit.*

## Profit.

*Ianus they say had double face : but I  
Haue double hand and tongue to filch & lie.*

**P**ROfit is a kinde of witchcraft, & draweth so fast downward to the earth, that we haue no leysure to looke towards heauen: though it be lawfull to liue by honest gaine, if couetousnesse carry vs not beyond good conscience, through ignorance, that carelesnesse of the world, is the way to true happinesse.

Profit maketh a churle thankfull: yet hee that is onely gratefull in necessitie, deserueth small praise, and lesse pitie in his penurie.

Profit forgetteth former paines, and patience worketh a passage through many difficulties.

Profit which commeth by seruants, maketh them worthy of their wages: as a horse that trauailes, is of his oates.

Profit will quickly decay, if either a man sell much and buy little; or buy much, and

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sell



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*The rich Cabinet.*

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sell little, or buy little, and sell nothing at all : so that all men, which liue by profit, must proportion their layings out to their gettings at least.

Profit maketh light ballances & false measures, & both are an abomination to the Lord.

Profit is the desire of many men, and losse their grieve : but when their faith growes to suspition, their loue is at the dore to be gone.

Profit many times comes in freely ; as the Bee brings her hony like a sweet seruant to the hiue ; and gathering from many things, labours to enrich onely one : but there is small profit to take from one, and disperce amongst many.

Profit is got by labour ; and labour that brings profit, is sweet to the patient : but the impatience of a foole that wil not persist, nor can stay to expect, loseth his profit, and may leaue off his trade.

Profit is vnlikely to rise to any great matter, when the haruest is troubled with wet wether : yet may a latter spring recompence the losse of the former ill season.

Profit in a base trade may besoule the fist :  
but

but the gaine of briberie will deforme the soule.

Profit comes in with cheerefulnesse, when a good haruest makes the Farmer feast his neighbours; as faire wether and scaroomes glads the fortunate Merchant & Mariner, and makes them spend frankly, when they come home.

Profit, which is honest, needes little cunning, but true endeaours, and orderly dealing.

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*Quietnes.*

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*Wherein can honor, wealth, or pleasure thrive,  
If I their pleasure do not keepe alive.*

**Q**uietnes is the paradise of conscience, where a man walkes merrily, when all the world is in a hurly-burly.

Quietnes of minde is settled with comfort, when wee feare not the contrary; and are so provided against mischances, that when they happen, they cannot disquiet vs.

Quietnes makes sleepe like a sweet refreshing showre to the senses, but slothfulnesse

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*The rich Cabinet.*

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dulls them like a glut of raine. On the contrary, a settled melancholy makes way to madnesse, if it be without rest or intermission from continuall and intentiue cogitation.

Quietnes of minde ioyned with quietnesse of body, makes the estates of our liues happy: whereas either body or mind disquieted, all outward blessings are but smal refreshings.

Quietnes maketh honor to shine with a luster, which otherwise is farre inferior to contented pouerty, and a settled mediocritie.

Quietnes and rest must needs be had after labour, or else, neither body nor mind can endure.

Quietnes and contentation of a Christian, was first procured and proclaimed by *Christ*: in saying that his yoake was sweet, and his burthen easie; meaning to them, that were a little exercised therein.

Quietnes must needs be disturb'd in time of generall troubles; and whosocuer shal then repine, is as kinde to his country, as hee is wise that wil complaine, that drops fall on him in a storme.

Quietnes



Quietnes must not make her end to be idleness, for extremities are alwaies vices: but the end of rest and quietnes, must be to enable mens bodies & mindes to future paines; as the Inne dooth rest, and refresh the trauailer, that he may rise againe, and goe further. So doe we vnbind bowes, to bring them again to as strong a straine the next time, lest continuall intention should boow the bowe, or breake the string.

Quietnes seasoneth & sweetneth all worldly blessings, which haue no true taste, but in reposed mindes: otherwise, be they neuer so great or so good, they are but bitter sweets.

Quietnes and feare, are like day and night which cannot dwell together: they are incompatible enemies, and expell each other. A settled resolution to sustaine all chances, shuts out all feares; and fearefull apprehensions, and fainting expectations, forestalls all couragious and constant resolutions.

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*The rich Cabinet.*

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*Reason.*

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*Wisedome I must confesse outstrips me still,  
Yet am I author both of good and ill.*

**R** Eason argues all matters in controuersie, it prooues truth, and approues it, it refutes falsehood, and refuseth it; it discernes the good and iustifieth it; it reueales the bad, and forbids it; whereby the good is iustified, and the bad condemned.

Reason is the ground of the law, which reasonable men will therefore obey. But such barbarous beasts as will not bee ruled by reason, which was giuen to direct them, must be ouer-ruled by law, which was made to correct them.

Reason hath two great enemies, wilfulnes, and power; who by tyrannous ouer-bearing all right and reason, doe incurre the more terrible condemnation.

Reason is much troubled with folly & women; the one cannot vnderstand her, the other will not stand to her: for wee commonly

monly say, It is a womans reason ; It is so, because it is so : I will not doe this or that, because I will not.

Reason is quite casheird in loue and passion.

For the bold & blind Louer ( neither seeing, nor fearing the many mischiefes may follow him) hath his eyes & his thoughts onely on the face of his Mistresse. And the fierie cholerick companion, beeing caried headlong with fury and madnesse in the heat of his passion, neither heedes the bloody face of fearefull misfortune before him, nor of bleake and pale repentance behind him. Both loue and anger if they be strong, raise vp a clowd of clustring spirits, which cleane dazel and darken the cleare reason of man, and peruert all wise, orderly, and happy proceeding.

Reason sanctified, maketh cōscience a good schoole mistris, but when wit is wicked, & will peruerted, no order or goodnesse can be expected.

Reason animated by Religion hath a power aboue nature ; for if you offer to throw a child out of a window, it will quake for feare, whereas bring a martyr to the fire for Gods sake, he reioyceth for loue.

Reason



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*The rich Cabinet.*

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Reason erres from the rule of wisedome, when she doth not yeeld the necessity, or taketh not opportunity of time.

Reason sorteth the sound from the scabbed sheepe; as in Gardens it separateth the wholsome herbs and sweet flowers, from the noysome and vnsauoury weedes, lest growing together, the infection & offence of the one, take away the profit and pleasure of the other.

Reason is the ground of law, law the foundation and strength of a kingdome, and iustice the crowne of a King; vwho must adde life to the law by iust execution, without which it is neither a buckler for innocencie, nor a sword against sinne. The law is, as it were, a dumbe or dead King, the King a liuing or speaking law: without execution, neither King nor lawe are worth a straw.

Reason teacheth the Gardner to cut his growne herbes, and not pull them vp by the rootes, & a good shepheard to sheere his sheepe, not to fley them.

Reason should teach vs a fearefull foresight and flight of future misfortunes, euen by the example of brutish creatures. For the  
hunted

hunted Hare feedes euen in feare, and a dogge once burnt with fire, is often after afraid of cold water.

Reason is discovered by speech, which indeed is the image of a mans mind. For *Solon* was wont to say, that speech was the life of action, the discoverer of the inward man, and that as in a glasse a man might see the outward lineaments and proportion of the body: so in the speech, a man might discern the inward disposition of the minde; whereupon when the same *Solon* was to giue his iudgement on a youth sent vnto him, hee bad him speake, and answer him, that hee might see what was in him.

Reason tells you, that the trumpet giues no sound, but by the breath of the trumpeter, and religion tells you, that the Preacher cannot of himselfe propose any spirituall matter, without the gracious illumination of a heauenly Inspirer. For what high or heauenly thing can proceed out of the blind vnderstanding of the naturall man, corrupted *Adam*, and a bespotted conscience.

Reason teacheth young men to liue well, & prepareth

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### *The rich Cabinet.*

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prepareth old men to die well.

Reason delighteth in contemplation, and the study of wisdom; as youthful spirits doe in sportfull recreation.

Reason is augmented by experience, and tells vs, that the strained wit hath not the strongest apprehension; nor a weake capacitie is fit for a high designe.

Reason vttered by a plausible tongue, makes perswasions passable with a popular eare; but iudgement that discernes substance from colour, the maske from the face, the forme from the matter, will easily find out the fallacie and error: euen as a good pen doth helpe and grace a good writer: but if the paper be nought, he shall make many a blot for a letter, or commit such slender faults as will bee easily discried by a Scriuener.

Reason rules the minde, as the eye directs the body, and the helm the ship, the brydle the horse; though bodies, shippes, and horses knowe not their rulers. So though the yeere is knowne by the dayes, the dayes by the houres: yet the thoughts & reasons of mens actions, are onely known to God and themselves.

*Religion.*



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*Religion.*

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*By me is God made known, to soft faith repos'd:  
Diuels confounded, and all sinne disclos'd.*

**R**eligion is set down in diuers books, but the rest & resolution of the faithfull soule is onely in the Bible, the onely vnerring trueth of God, which Christ hath sealed with his blood.

Religion is sometimes made a cloake for villany, but he which doeth so, may goe to Hell with his cunning, and leaue his habit behind him.

Religion consisteth not in benefices or dignities of the Church; nor in a couetous zeale that eateth vp the house of God, nor in a malicious spirit, that enuieth the reuenues of the Church: but in the fruites of vnfeined faith, and feruent loue.

Religion inspired with grace, keepeth vs in friendship with God, and defiance of the Diuell.

Religion truly entertained, onely rauisheth the soule, howeuer Philosophy delighteth  
with

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### *The rich Cabinet.*

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with knowledge, and looke how excellent the soule is ouer the body : by so much Religion surpasseth all sciences in t world.

Religion for the summe and most materiall points consisteth of two parts : either begging of mercy, or giuing of glory ; either prayers or praises.

Religion filleth the mind with Gods graces and then it careth not for worldly pleasures : as full stomaches euen despise hony combes.

Religion teacheth vs , that in the booke of God lieth the trefure of the soule, as pearls are found in shels, and gold digged out of the earths entrailes: but herein is great difference; these cannot be got without cost, labour, toile danger, torment of mind, and trouble of bodie : but Gods graces are obtained without money , yea all may come and buy for nothing.

Religion teacheth vs to be godly, howeuer the world may suppose it good to be wise, and better to be rich, &c.

Religion teacheth vs the way to heauen truly : yet will Astrology measure the firmament, (Cosmography, describe the earth, Magicke

Magick search into hel, the Mathematicks discover the secrets of nature, and Philosophy direct our liues: but all is to no purpose without the knowledge of God, which consisteth much in knowing our selues.

Religion is but ~~one~~ trueth, and the onely true worship of one God, and he that is of any more then one, is the diuels Chaplane. Religion teacheth all sorts of people, how to finde in the Scriptures sufficient authors and writers for any purpose, whatsoeuer.

As a statist may looke vpon *Moses*.

A Captaine *Ioshua*.

A stoute man *Sampson*.

A King *Dauid* and *Salomon*.

A Prophet *Samuel*, *Daniel*, and the rest.

A Courtier *Nehemiah*.

A Shepherd *Amos*.

A Lawyer *Ezra*.

A Coustomer *Mathew*.

A fisherman *Peter*.

A Phisitian *Luke*.

A Gentleman *Iohn*.

A persecutor *Paul*.

And a conuertist *Timothy*.

Religion tels vs plainly, that he which conu  
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*The rich Cabinet.*

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not into the Communion of Saints, shall neuer attaine the remission of finnes.

Religio sheweth that he, which seeketh God with a faithfull heart, and loueth God with a ioyfull heart, and ioyeth in God with a thankfull heart, hath a gracious blessing, a blessed grace, a continuall comfort, and an endlesse happinesse.

Religion faith, that the feare of God is the learning of the wise: the grace of God, the glory of the learned; the peace of God, the prest of the faithful: and the loue of God, the ioy of the elect.

Religion assureth vs, that he which reades the booke of God, findes a glorious history: he that beleeues what he reades, hath a gracious inspiration: he that remembers what he beleeueth, hath a blessed memory; and he that maketh the right vse of his remembrance, hath the perfection of vnderstanding.

Religion warranteth vs, that impatience is the sting of nature, and presumption the pride of sinne, while humility is the ground and grace of vertue and, and quietnesse and contentation, the blessing of grace.

Religion heareth Christ by his word, beleeueth

ueth in him by his grace, liueth in him by his loue, and ioieth in him by his spirit.

Religion guideth vs to repentance, and repentance powreth out incessant prayers: and true prayers will pierce the heauens, whilest worldly securitie goeth to hell like *Dines* and the diuel with a merry gale. Religion is vnited thus farre with Philosophy, that euery thing feares a superior and higher power: as the deer feares the hound, the partridge the hawke, all creatures man, and man God.

Religion goes beyond superficial knowledge, or worldly vnderstanding: for it lifteth vp our soules to God; as to the author, former, and gouernour of all, and whosocuer knoweth him, shall neede to know no other thing.

Religion maketh the stomach to hunger for grace, and so to feede on the bread of heauen: and the soule to thirst for drinke, and and so to carowse the water of life.

Religion faith, that true repentance cometh by these degrees, sadnesse of heart, sorrow for sinne, confession of the mouth, promise to amend, and endeououring to make a full satisfaction both in word and deede.

Religion

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### *The rich Cabinet.*

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Religion tels vs, that such as God findes vs at the day of our death, such will hee pronounce vs at the day of Iudgement.

Religion telles you, that the richest iewel in the world is the word of God, because all the world cannot buy it, and it is the cheapest thing in the world, because it is to be bought of free cost.

Religion telles vs, that when a Churchman growes couetous, and a gentleman prodigall: while the one is walking to beggerie, the other is comming to ignominy: and both are going to hell.

Religion teacheth vs neither to offend the righteous, nor affect the wicked, lest God reuenge the one, and the diuell reward the other.

Religion makes conscience to confesse truly, when pollicy causeth vs to conceale or beguile cunningly.

Religion is scandalised in the varietie of sects, but in the vanitie of sinne is the misery of our soules: yet say what you can, there is but one God, and one faith, nor can be but one true Religion.

*Remembrance.*



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*Remembrance.*

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*I am the store-house both of good, and ill :  
Then use me well, and I will glad you still.*

**R**emembrance is *Cleanthes* his library  
and learning with vertue is a steppe to  
honour.

Remembrance of the goodnesse of God to-  
ward vs, makes vs relieue the misery of the  
poore, regard the vertue of our seruant,  
and respect the loue of our friend.

Remembrance of former comforts, and ex-  
cogitating of future goodnes, are the re-  
liefe of a vertuous minde.

Remembrance may contriue a way, how a  
man may best beare his misfortunes, either  
by recounting, if he euer had any greater in  
times past, or to see thousands of other in  
as ill estate as our selues.

Remembrance is a great officer in Princes  
courts : for except all places are orderly  
supplied to the honour of the Prince, and  
the good of many particular men, which  
cannot be done, except memory order the

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business:

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*The rich Cabinet.*

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businesse : confusion will ouerthrowe all, and disorder bring the court to an vprere. Remembrance is sometimes the friend of reuenge, and many times the enemy of friendship : for if iniuries are not forgotten, and vnkindnesse put out of minde: displeasure follows, and one mischife commonly drawes on another.

Remembrance in some sence is an enemy to our saluation : for if God remember our sinnes, who can answere him, or if the diuel be admitted to record our transgressions, who shall dispute against him, or trauerse the inditement.

Remembrance againe is the comfort of our soules : for vnlesse God remember *Dauids* troubles, he shall neuer bee released, nor overcome his enemies.

Remembrance is the onely treasure of wisdom : for vnlesse a man bee able to make vse of his reading by memory, and orderly adapting the obseruations of profitable precepts, it is to no purpose to reade the principles of art, or overlooke the histories of times.

Remembrance is an instinct of nature euen in beastes : for the horse remembers his rider,

rider, especially his feeder: the dogge his maister, the hawke his fawlkner: the lion his keeper, and the beare his commander. Remembrance maketh dumbe creatures reward good turnes, as in the story of *Andronicus* the slaue, in *Aulus Gellius* may appeare: for when his maister *Dacus* had sent him bound to *Rome*, to be cast into the Lions denne: it was his fortune to chance into the hands of that Lion, whose sore foot he had healed in *Affrica*, which he presently tooke notice of, and not onely saued him from the rest, but fawned vpon him, and relieued him by his obedience, to the amazement and pleasure of the people.

## Resolution.

*I compasse great exploits, make weaknes strong:  
Outstrip faint hopes, though time defer me long.*

**R**esolution is perfected by patience: so that valure and time effecteth euen impossibilitie to faint hearts.

Resolution is fearelesse, and in a good cause makes a clean conscience, as a strong castle.



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### *The rich Cabinet.*

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Resolution tendeth to extremities, and carrieth wilfull men into many dangerous and desperate conclusions, when without other reason, then that they are resolute to doe so, they runne headlong to infinite and vnreuerseable euils.

Resolution hath likewise a hand in Religion ; for a man must resolue to denie the world, and dispossesse the diuell, before he can come to heauen; as he which determineth to take possession of a house, wherein a stronger man dwelleth, must needs forsake his ease and pleasures, verter on many dangers, and thrust him out, either by strength or pollicy, before hee get the victorie.

Resolution must prepare you to your trauaile, for if you cannot endure labour, want, disgrace, reuiling, discomforts, and diuers other inconueniences, you were better stay at home then vndertake a iourney into forren countries.

Resolution made *Caius* the Philospher, when hee was in a study at his going to death, answered the tyrant *Calligula*, that he determined to marke whether the soule would haue any knowledge or feeling of  
his

his departure from his body.

Resolution maketh women famous for many memorable actions, & worthy exploits As in the time of the Emperour *Conradus* the third, *Cesar* having wars in the kingdom of *Bauaria*, amongst other places came to the Citie of *Monaco*: where when hee had lost some principall Captaines in the assault, he swore: that if he entred the towne, he would not leaue a man aliue in it; whereupon when it was in a great distresse indeede, and not able to hold out: some of the Ladies and best sort of women went to the Emperor, and falling on their knees at his feete, beseeched him so farre to mitigate the heate of his wrath, that though he had sworne the death of all the men: yet to spare the women, and giue them leaue to passe away with life, and eue-ry one with that which she did cary orderly away, which solemnly granted, not one woman issued out of the towne, but had either husband, brother, childe, kinsman, or friend on her back. Whereat the Emperor much amazed, comended their resolution, and forgate his anger, and in great mercy sent them with all the men into the

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### *The rich Cabinet.*

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towne againe, gaue them all their goods,  
and tooke the Duke not onely to mercy,  
but aduanced him to honour, as all the rest  
vnto fauour.

Resolution biddeth vs feare no shadowes,  
for their forces are litle: nor trust in dreams,  
for they are but illusions.

Resolution raiseth valour to the first steppe  
of honour, while excuse and feare are the  
disgrace of a noble nature.

Resolution made the sledge of *Numantia* so  
famous, and the destruction so glorious:  
for as the Romans one way were resolved  
to conquer it, and so endured infinit trou-  
bles and distresses: the *Numantines* were as  
absolute in the defence of their honours:  
and so put in practise a most memorable  
stratagem. For when there was no reme-  
dy but submission, they brought al the sub-  
stance of their citie into the market place  
and burnt it to cinders, and presently kil-  
led themselves, so that when the Romans  
entred indeede, there was neither riches to  
cary away, nor persons to triumph ouer.

*Statesman.*



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*Statesman.*

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*I languages with forren secrets, know:  
And for my countrey doe my paines bestow.*

**A** Statesman cannot well maintaine the credit of his place, except hee haue bin a Trauailer, a Linguist, a Scholler, and iudicious: for it is not an outward fame, that can carry it away, but a substantiall knowledge must leade you vp to preferment.

A Statesman many times hazardeth the credite of his honesty abroad: for hee commonly reuealeth his owne secrets to know other mens, and seemeth of any religion to pry into the businesse of a Kingdome.

A Statesman steps vp a higher degree then a Trauailer, for what time this spendeth in vanitie, the other must consume in obseruation.

A Statesman must not onely be secret himselfe, but be very cautelous, that no man else discouers his secrets: for else hee shall onely passe with a superficiall knowledge, and neuer attaine vnto true intelligence.

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### *The rich Cabinet.*

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Statesmen at home, haue agents abroad, who iudicially are employed to obserue the businesse of other Kingdomes, wherein they must bee sure to vse honesty, and celeritie, to certifie nothing but truth: celeritie, to doe it with the first; whereby commonly Embassadours themselves are ielous of such men, because the affairs are certified vnderhand, before their letters are read in publicke.

Statesmen at home must euer remember the common good, before their priuate profit: wherein these particulars are much in vse; the honour of the Prince, the glory of the Nation; the confederacy of the Princes, which may soonest annoy being enemies: the affinitie of such as may best loue the countrey, if alteration should happen, the armies made sure, the nobilitie held in fauour, the Gentlemen maintained in their priuiledges, the commons kept in obedience, and the publicke treasury supplied.

Statesmen must not bee ignorant of ancient lawes, and former antiquities, least pollicie ouerthrow custome, and new cunning supplant olde honesty: whereby much murmuring ariseth amongst the people, and dangerous

dangerous grudgings traduce priuate men for their priuate respects.

Statesmen endeououring to ouerthrow anti-ent customes, must worke it out by pollicy; and to set vp new deuices, contriue it by cunning; for the people will quickly espy a rent in the whole cloth, and dare doe more then whisper against the seducers of Princes.

Statesmen must take heede, that Princes doe not fauour corrupt officers: for though a Prince be good, yet if his fauorites be bad, it is as ill as if he were bad himselfe.

Statesmen must not practise any thing against the principles of religion, least it fauor of Atheisme rather then pollicie: and so the diuell seeme to bee serued, and God dishonoured.

A Statesman, if he be not carefull of his carriage, will incurre the imputation of an enformer abroad, and at home of irreligious: for abroad he must giue intelligence of his best friends, and at home flatter his very enemies.

Statesmen must obserue the Court, promise faire to the Citie: fauour the countrey, counterfet with the Nobles, entise the Gentle-



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### *The rich Cabinet.*

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Gentlemen: pardon the factious: keepe  
the mightie in league: and detaine the  
commons in curtesie.

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### *Scholer.*

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*I strive for learning, without strife; that time  
With Fames faire wings may learn mee how to  
(climbe.*

**A** Scholer is for the time a prentise to  
Art, and must serue out his yeeres be-  
fore he can sue his freedome: but heerein  
lies the difference betweene learning and  
riches; when a tradesmans prentishippe is  
finished, hee sets vp for himselfe; when a  
scholars, for others; as a principle in Phi-  
losophy, He liues not at all, that liues not  
to the good of his country.

Scholars, of all vices, are not couetous: for  
they care not how little they take for their  
money.

Scholars and souldiers must entertaine reso-  
lution to beare with all inconueniences, &  
tarry the time of preferment: for other-  
wise, if either start back, as wearied with  
some

some hindrances, he is anew to beginne againe : yea peradventure in as ill a case, as hee, that goes vp a ladder, but slippeth off the rondells ; or when one breakes, falls downe in great danger.

Scholars are euer learning : for such is the excellencie of Art; that the more they studie, the more they may ; and the more knowledge they haue, the lesse they seeme to knowe : for comparing the hidden secrets with the apparant, they seeme no otherwise, then a candle in the sunne, and a riuer to the sea.

Scholars ought to be penitent for nothing more then the losse of time : for the Merchant complaines of shipwrack ; the Citizen of bad creditors ; the Souldier of ill pay-masters ; the Lawyer of long vacations ; the Artificers of slender setting on worke ; the Physitian of temperate times and diet ; the Countryman of wet harvests ; and the Scholars of ill imployed time, and worse spent houres.

A scholer that makes mysticall Arts the abuse of wit and studies, imployes his time ill, to seeke preferment by the diuel ; who yet will neuer serue his turne, but to bring  
his

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### *The rich Cabinet.*

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his soule to destruction.

A scholer is an enemy of fortune, because they are many times preuented in their race to aduancement, by such as are farre inferior to themselves: and either for want of friends or presents, must lose their expectations.

A scholer may vse honest recreation at seasonable houres, as well for the health of his body, as chearing his spirits: for as a knife, though it haue neuer so good an edge, may be quickly dulled, with continuall cutting hard or sharp things: so the best wits in the world cannot retaine a continuall vertue without rest, and artificiall supply from delight and further encouragement.

A scholer should not be vain-glorious; yet this is a naturall imperfection incident to learning; that in young beginners they goe forward the better in beeing praised; and in old Doctors, they liue the merrier in hope to be commended.

A scholer must be of a spare and moderate diet: for how euer *Venus* cannot flourish without the helpe of *Ceres* and *Bacchus*, yet will *Minerva* and the *Muses* liue gloriously



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riously by the pleasant waters of *Hellicon*.  
Scholers should haue great acquaintance  
with the morning: for two houres vvell  
imployed then, is of more force then foure  
afterward, for the attainment of lear-  
ning.

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Souldier.

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*O that I were not as the flow'rs in May,  
Which, when the sent is lost, are cast away.*

**S**ouldier is a name of that honour, that  
it is the *genus* of vallure & valiant men:  
for Emperors, Princes, great Commaun-  
ders, inferior Captaines, & military men,  
with all their famous exploits, are all  
comprised vnder this tearme, Hee is, or  
was a braue souldier.

Souldier seemes the prime honour and glo-  
rie of a Nation: for in that title all other  
professions are darkned, in a sort, as when  
a man discourses of a Countrey hee is not  
first demaunded; what Merchants there  
are; how the Citizens liue; how the  
Countryman tills the ground; how the

Gen.

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### *The rich Cabinet.*

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Gentlemen liues idly, and such like : but what able men are in the same ; what garisons maintained ; what souldiers flourish ; what exployts they haue performed ; and this is commonly the first question.

Souldier in the best common-welth is compared to a nosegay, which is worne all day, while the sweetnes & freshnesse doth last, but at night, when it fades, is cast on the dunghill : so when necessity calls to our Countreyes defence, and that worthy men must be employed, they are much made of, entertained, admitted, welcomed, and rewarded : but as soone as peace is confirmed, & the troubles ouerblown, then are the better sort dismissed peraduenture with flattering words : and the inferiour left to the whip or to the gallows.

Souldiers one way are the cause of welth : for wheresoever they be resident, victuals growe deere in the market : & those commodities, which the Countriman must either spend himselfe, or sell at an easie rate, are vttered for double value : another way they are the ruine of a country vpon furie of an execution, where all things are subiect

subiect to fire and sword.

Souldiers augment their honour in pardoning of enemies, rather then their valour in killing of the vanquished: so that the greatest vertue in a Soldier is to ouercome by courtesie, when by force of armes they they haue got the victory.

Souldiers must neither attempt any thing by vain-glory, nor refraine through feare: but carry such a moderation and gouernment, that his courage turne not to fury and madnes, nor his forbearance to pusillanimitie and cowardise.

Souldiers are true Christians, and true Christians are Souldiers: for hauing a spirituall warre-fare with the flesh, world, and diuell: they must be euer in action, yea preuaile at last, or else be vtterly destroyed, for no composition can serue the turne: therefore, that we may neither faint, nor make friuolous excuses, God hath sent vs into an Armory to choose such weapons, as vnder the conduct of our Captaine Iesus Christ, we are sure to preuaile with.

Souldiers of the world through liberty and ease: quickly abuse their profession: For where is in noble designs they are honorable



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### *The rich Cabinet.*

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rable and glorious in filthy idlenesse, they are roagues and vagabonds : in the one they are seated in a chaire of preferment, in the other chained in a dungeon of infamy.

Souldiers and saylers are brothers in good courses : for there be but two Elements, in which mortall creatures liue: Earth and Water ; wherein the Souldier at land, and Marriner at Sea, dispatch all our businesse.

Souldiers must either haue pay or spoile, and sometimes loue the one better then the other, because that pay comes by limitation, but spoile by fortune, which filleth many times the bag of a meane man with rich booty.

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### *Shifting.*

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*If I sincke not, I care not who doth swell:  
If Iaine would liue, though how I know not well.*

**S**Hifting doeth many times incurre the S<sup>i</sup>ndignitie of reproch, & to be counted a shifter,

shifter, is as if a man would say in plain<sup>e</sup> termes a coofener.

Shifting setteth ones wits on the tenter-hooks, for he which hath no certaine reuenew coming in, and yet would faine hold vp his head in the sea of the world, must make hard shift to maintaine his credite, and continue his estate.

Shifting is incident to very good men, who sometimes are compelled to vse great sums of money, which if they cannot procure by their owne credit, they must make shift by others suretiship, or some good pawne: sometimes inforced vpon some dangerous attempt: for if a man lie with a wife, and her husband come in the mean while, he is put to his shifts to escape the danger: sometimes subiect to shipwracke, and so makes hard shift to saue his life, and when hee hath escaped, must shift himselfe, or else goe in a drunken sute: and sometimes troubled in a long iourney with an vntoward Iade, which if he doe not shift, he may either faile in his voyage, or fall in the dirt. Shifting may serue ones turne in the world amongst men: but when death comes, there is no shift for him.

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Shifting

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*The rich Cabinet.*

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Shifting is a very poore and troublesome trade, if a man haue no other meanes to get his liuing: for if his shifts faile, he must either beg, or steale, and then followes another shifting to put off his doublet, and put on a rope.

Shifting is the mother of cleanlinesse, and the commendations of a good housewife: For if the seruants be not shifted they will become lowsie, if the sheetes be not changed they will be nastie, if the trenchers be not turned theee will be greasie, if the beds be not tossed they will be fustie, and if the houses be not cleansed they will be dusty.

Shifting is a most necessary thing in Princes pallaces: for if they make not often remoues, the great concourse and continuall residence will breede offensiuie aire and infectious sickenes.

Shifting is the onely brauery and credite of a Courtier, for if he be not able to change his apparrell sometimes thrice in a day, he is out of countenance, and at least thrice a weeke out of credite, but yet I would not haue him make this shift to pawne his winter cloaths in summer, and his summer in winter, his Sunday-cloaths for working daies



daies, and his working daies for holy dayes.

Shifting brings confusion to a mans fortune for he that taketh no certaine course to maintaine his estate, is like a man in a wood, that runneth wildly vp and downe whooping and crying, and cannot get out, because there is no certaine path to direct him.

Shifting robbeth *Peter* to pay *Paul*, and borroweth of this man to satisfie that: so that at last, as the pitcher going often to the water comes broken home: hee runneth so farre in debt to auoyde discredite, that he is cast into a prison, whence hee cannot returne.

Shifting a side is sometimes excusable, as when an importunate and troublesome suiter will not bee answered, it is not amisse for a man to go a little a way, nor make an honest excuse to rid him of a troublesome businesse.

Shifting is lamentable, proceeding of necessitie: knauish, of wantonnesse: holesome for cleanlinesse: courtlike for comeliness: Princelike for brauerie: whorish for vanitie: diuellish for villanie: and hellish for

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*The rich Cabinet.*

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want of constancy in true faith and christianity.

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*Singularity.*

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*Who me affects, unlesse to grace I leane,  
Odly to play his part, quite marres the Scene.*

**S**ingularity in apparell maketh a man ridiculous, when fantasticalnesse by custome is neither derided nor ashamed, so odious is it to erre from that which is ordinary and common, and suspected of pride and selfe conceit to take vp a peculiar habit and fashion.

Singularity discovered the pride of *Diogenes* euen in his pouerty: for he not onely despised the other sect of Philosophers, but contested with the great *Alexander* himselfe, who yet commended his humour, and made him more proud in saying; that if hee were not *Alexander*, he would be *Diogenes*: but all others traduced him for his singularity, and the common people called him *Cirricke*, or dogge.

Singularity is most odious, if it be seconded

ded by hypocrisie : for so many attire themselves, looke heavily, goe demure, sit sadly, speake sparingly, feed privately : and doe all things contrary to other men : but are yet meere hypocrites , and either cut-throats, hard hearts, or licentious lechers.

Singularity for the most part, is singularly deceived in its expectatiō, seeking praise, but finding reproch and derision by an vn-couth fashion. For singularity euen in vertue seldome scapes the note and brand of hypocrisie , but to vsurpe a singularity in things of common vse and nature, which in themselves are matters of indifferency ( as apparell, speech, behauiour, ) are euer sure of the generall censure of giddy humerous and ridiculous absurdity.

Singularity hath many synonimaes; curiosity, when in all our attempts we strive to hit the bird as it were in the eye ; wilfulnes, when in despite of custome or discretion we will doe but what we list , and follow our own fashion; opposition, when our custome is contrary to all men; fancy, when our new fangled fashion hath more lenity , then vse or decency : hypocrisie, when we reproc small faults, and commit greater our selues :



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### *The rich Cabinet.*

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pride, when wee scorne others, contempt when we thinke none so good as our selues, and finenesse forsooth when wee are afraid to touch or tread on that that may foule our fingers, or durty our shooes.

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### *Sinne.*

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*O Nothing which dost all things mar, if made;  
Why art thou Nothing, yet dost thou not vade?*

**S**Inne is the Diuels that old Serpents stinge, whose viperous poison it is farre easier to auoid, then being stunge, to expell the venome.

Satan that sworne enemy to man, hauing matched himselfe in marriage with iniquity, had by her nine children, which he placed with seuerall persons, fitting in disposition to their seuerall humours and inclinations, in manner following. Viz. Simony with Priests, hypocrisie with Professors, oppression with Nobles, vsury with Citizens, deceit with Merchants, falshood with seruants, sacriledge with souldiers, pride with weomen, luxury with all.

Sinne

Sinne is committed by humane frailty, but continued by diuellish peruersity.

Sinne is the high-way to hell, but a man were better goe in a priuate path, though a great way about, then follow many in the common roade.

Sinne continued with delight, ends in wofull and wretched smart.

Sinne is more infectious then the plague, and most deadly in despaire: for in the one sometime a recouery is had: but in the other soule and body are vtterly confounded.

Sinne vnreproued maketh the concealer accessary: but he that delighteth in it, shall feelee the greatest smart of it.

Sinne maketh men afraid to die, though they be weary of their liues.

Sinnes proceeding of ignorance, and confessed with penitency, obtaine forgiuenes, and are written in forgetfulness.

Sinne is a worke of darkenes: for *Peter* denied Christ in the night, but confessed him in the day, which shewes that repentance is an action of light.

Sinne is a trespass in thought, an error in speech, a wickednes in committing: but damnation in the delight and continuation.

Sinne

## *The rich Cabinet.*

Sinne followed with pleasure and speedi-  
nesse, makes a man slow of pace to meete  
with his Sauour.

Sinne in vs is worthy to bee afflicted with  
punishment for offending of God, when  
Christ was plagued in sauing of vs not for  
any sinne of his owne, but onely for ta-  
king our sinnes vpon him.

Sinne repented in health when we haue po-  
wer to proceede, shews a leauing of sinne:  
but he that in sicknesse repenteth, when  
he hath no more power, sheweth that sin  
hath left him, not he the sinne.

Sinne through weakenesse is against the fa-  
ther and his mightinesse, through igno-  
rance against the sonne and his wisdomē,  
through mallice, against the holy Ghost  
and his grace.

Sinne killed *Saul* with his owne hand: han-  
ged *Absolom* by his owne haire: slew *Ze-  
nacherib* by his owne sonnes, and betrayed  
*Christ* by his owne seruants.

Sinne is the baite of folly, and the scourge  
of villany, it brings the begger to the  
stockes, the bawd to the cart, the theefe  
to the gallowes, and the murtherer to the  
wheele, and all without repentance to hell.

Sinne



Sinne makes wrath in heauen, warre on earth, woe for man, and worke for the diuill.

Sinne is the seed of darkenesse, the roote of rottenesse, the tree of cursednesse, the blossome of vanitie, and a fruite of bitternesse.

Sinne toles the passing bell of life, strikes vp the drum of death, sounds the trump of infamy, and makes the whole triumph of hell.

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### Sorrow.

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*Sorrow for sinne, can neuer breake the heart  
For ioy within, else life it makes to part.*

Sorrow for sinne is a signe of grace, and ioyned with true repentance worketh our saluation. For as a warme hand mouldeth and fashioneth wax to what impression it please: so do teares and true contrition worke God to compassion.

Sorrow is sinnes salue, and amendment of life keeps the soule in health.

Sorrow

Sorrowes concealed are killing paines, and repentant teares though they make lesse noyse are more forcible with God, then fained or strained outcries, with whom the throbs of the heart are as powerfull as drops of blood, and the sighings of a penitent and sorrowfull soule do alwayes preuaile.

Sorrowes vnfelt condemne vs for want of sense: but not forborne, proues we haue no patience, nor right vse of affliction.

Sorrow bursteth foorth many times into teares, which from a true heart are gracious, from a kinde heart pittifull, from a curst heart scornfull, from a false heart diuellish, and from a foolish heart ridiculous.

Sorrow filleth the heart full of greefe, and maketh silence a heauie burden: yet is it better to suppress sorrow in silence, then let it breake forth into rage with greater offence.

Sorrow is ended by death, and although patience is the ouerruler of passion: yet delay is the murtherer of hope.

Sorrow that is helples, is a heauy passion, & hopelesse patience is an endlesse grieffe.

Sorrow

Sorrow, if moderate, may bee had for the dead, but extremities are to be auoyded in all things. For as a glutting raine is euer noysome to corne : for in feede time it drowneth it, in the growth it lodgeth it, and at haruest it rotteth or burneth it : so doth sorrow and excesse of teares dull our senses, quench our spirits, cloud our vnderstandings, and in conclusion killeth all liuely operation of our soules and bodies.

Sorrow oppresseth the minde, breaketh the heart, and keepeth vs from our iourney to quietnesse, as a tired horse faintes in his way, sinkes vnder his burthen, and sometime lies downe in the dirt.

Sorrow, if great, makes the soule burst forth into cries ; but if excessiue, it smothers them or choakes them in the very birth or conception : so that in sorrow, the lesse the sound is, the more is the sense.

Sorrow maketh a contrite heart to sigh, and teacheth the penitent to talke with God in prayer, which indeede is the true sacrifice, and onely redresse of sorrow.

Sorrow fashioneth an vnruely heart to good order, as a wide and fide garment is cut & pared, and plighted and put together in a  
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### *The rich Cabinet.*

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fit and comely manner.

Sorrow is renewed with remembrance of sins past, meditation of faults present, and feare of future offences.

Sorrow is the cause of a heavy heart, hot liver, bad digestion, vnfaoury breath, abstinence from meates, dry bones, swelling eyes, sad countenance, dejected lookes, dull and dolefull dispositions, pensive passions, and many melancholike maladies, and macerations, pittifull gestures, mournfull speeches, and mad actions, sorrow is neuer so profitable as for sinne, nor ioy so comfortable as for forgiveness of sinne.

Sorrow for sinne if true and hearty, causeth in the faithfull feare to offend againe, but causeth feare ioined with hope of pardon; whereas the sorrow of the faithlesse followeth feare of death and damnation.

Sorrow ouercharging the heart, puts it to a dangerous and deadly plunge: as a Faulcons life is hazzarded by ouer-gorging, & a slender roose by ouer-burdening; so that a weake heart is quickly ouerthrown, and a strong put to the more paine.

Sorrow and teares cleanse the soule of her sinnes, and contrition of the heart maketh

con-

confession with the mouth : for all true griefe makes a man know and acknowledge himselfe.

Sorrow in extremitie ouerpresseth a weake resolution , as a ship ouer-loaded , doth sometime sincke with the weight.

Sorrow about worldly businesse bringeth pensiuenes, and detaineth vs from such en-  
deauours as may preuent mischiefes, yea,  
keepeth vs from godly meditations and  
heavenly objects, which are more profitable vnto vs.

Sorrow for wants cannot remedy them, nor  
preuent necessities, and therefore it is the  
way to proceed to action , and ouercome  
sorrow with painefull imployments.

Sorrow for vnkindnesse in Louers , must be  
vented by words, or else the heart shall ne-  
uer make knowne griefes, but by faire and  
friendly exhortations , it comes to passe  
often times, that the falling out of Louers  
is the reuuing of loue.

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## *The rich Cabinet.*

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### *Temperance.*

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*Nothing too much: mixe water with the wine;  
The mean is best, which temperance doth define.*

**T**emperance both in iudiciary proceedings, and in priuate mens minds and actions, procureth tranquility, and preuenteth outrage and calumny in Commonwealths: for so neither the bad are supported, nor the good oppressed, the mighty imperious, nor the weake refractarious, the souldier mutinous, nor the scholler contentious, the rich couctous, nor the poore enuious: for although most of these may bee comprised vnder the gouernement of Iustice; yet must Iustice her selfe be guided by temperance.

Temperance in diet and exercise, will make a man say; a figge, for *Gallen & Paracelsus*.  
Temperance sitting in the heart, and ruling the affection and tongue, keepeth a man from flattering, dissimulation, which is an extreame, which though the world say; he that wants, hath no wit, yet I say, he that vseth



vscth it hath no honesty.

Temperance keepeth vs from flatterring speeches, which are like smooth waters, wherein men are drowned sooner, then in rough streames, because they are commonly deepest, and most dangerous.

Temperance in wine, is a whet-stone to the wit: but excesse, is a milstone to the senses.

Temperance through patience maketh the smart of others soares a lenatiue to his owne wounds; but indeed there need no such distinction: for there is no temperance without patience, and patience is a kinde of temperance.

Temperance in pace and moderate proceeding, bringeth lowly snayles (as slowly as they goe) to the top of high towers, when gaping and fluttering Rookes breake their necks for hast, out of their lofty nests.

Temperance is the protectrix of all other vertues: for *Socrates* was wont to say, that hee which would loue his countrey as his owne life, must aboue all things loue temperance, or abstinence, and flie from selfe will and excesse, as from a *Syren*: and *Epicetetes* the Stoicke did as it were knit vp all  
 Philo-

### *The rich Cabinet.*

Phyllosophy in two words, Suffei and Abstaine. In the first whercof we may learne to beare aduersitie with a good minde : in the second to abstaine from our owne wils and vaine seducings.

Temperance keepeth our affections in order: for otherwise, if our appetite might feede alwaye on Manna, wee would loath it; if our inheritance did stretch to the plaine of Iordan, we would goe beyond it; and if we were seated in heauen, we would lift vp our heads aboue it.

Temperance was surely wanting when *E-mah* thought not Paradise sufficient for her habitation; the dainties of Eden sweete enough for her taste; nor the presence of God good enough for her company and contentment.

Temperance teacheth men to vse riches & endure pouertie: yea to moderate prosperitie, and ouercome aduersitie.

Temperance vseth wine moderately to the comforting the heart, and quickning the wit, whereas taken in excesse it dulleth the memory, weakeneth the sence, corrupteth the blood, troubleth the stomacke, infuseth error, and bringeth vs to  
igno-

ignorance.

Temperance poyseth vertue in a meane and moderate scale, and hope of attaining future good by moderation, keepeth our wicked wils from extrauagant ranging.

Temperance keepes the spirits at rest, and in order, which otherwise would burst into passions and extremities: but nothing excesssiuely violent is durable; nor any thing orderly moderate is easily mutable.

Temperance brought most of the Romane warres to perfection, & all the great Capitaines to glory. Thus *Q. Fabius* ouercame *Hanniball* and *Scipio* Spaine: yea in his abstinence from the beautiful captiue espoused to *Indibilis*, he wonne the hearts of all the people; and setled the Romane Empire.

Temperance in diet keepes the bodie in helth, but a cleare conscience is the foundnesse of the soule.

Temperance ioyned with modesty teacheth apparell to couer nakednesse, and meate to nourish nature: but feasts cause surfetting, riches pride, voluptuousnesse idlenes, and excesse ouerthrowes all.

Temperance is the way to walke to perfec-



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### *The rich Cabinet.*

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tion:and as when we looke in a glasse, and see the spots in our face, vnesse the hand be lifted vp to make all cleane, it is to no purpose. So though wisdome discover our imperfections, yet if temperance assist not to reformation, vices will spread farther and farther to our finall ruine.

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### *Time.*

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*This is the cure of grieffe, the end of hope,  
To all thy wishes time affords thee scope.*

**T**ime ouercommeth all labour, and endeth the greatest miserie and heauines: for how forcible soeuer sorrowes seeme, yet there must be an ending, as there was a day of beginning.

Time amongst many other wayes, is not least of all lost in telling lies and wonders, and seldome are such men beleued in true relations; like the shepheards boy, that called the shepheards to helpe him: for the Wolfe was comming for a Lambe; who therupon startled came once or twise but were deceiued: for the wanton boy did

did mocke them with a lie ; whereupon when the Wolfe indecde was come, they would not belecue him, and so lay still vntill the Lambe was gone, and the boyes was turned to crying.

Time betwixt infancy and age seemeth long but in respect of eternitie it is much lesse then a minute : for God is before and after all times, which beare no proportion to his induring.

Time is pretious to the wise, but vile to a foole; to the learned a treasure, to the lasie tedious, to the blessed ioyfull, and to the damned horrible : for in hell their paine is surpassing and perpetuall.

Time is vnreouerable, and threfore not to bee spent in wanton fictions, or idle fantasies, or vaine pleasures.

Time watcheth our life, for the euening tels what the day hath done, the weeke casteth vp the dayes account, the monthes the weekes, the yeeres the monthes, our life the yeeres, and death our life and all our actions.

Time makes the snailc clime a great height, though hee hasten but a slow pace, the warmth of the Sunne recouers dead flies;

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### *The rich Cabinet.*

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the graine of mustard-seede becommeth a tree: the small seeds of the earth spred to flourishing branches: and al naturers works come to perfection in their due time.

Time is not to bee let slip: for a bright morning may haue a blacke day, and a glorious day a gloomy euening.

Time is lost, when wee labour in vaine, but whē we to work euil its to abuse both wit and time: so time gained is a prooffe of wit, but abused the reproofe of wickednesse.

Time of harvest is ioyfull to the husbandmen; of receiuing fees to the lawyer; of taking rents to the Gentlemen; of rest and ease to the souldier & laborer: of expences to the prodigall, of releeuing the poore to the charitable, and so in infinite other particulars.

Time is pictured like Fortune with a hairy foretop and bald behinde: to shew that we must catch hold of time, while shee offers her selfe, and not let slip an opportunity to to do vs good; for there is no hold fast to be taken, when she is past and gone.

Time is pretious to the vnderstanding spirit, and labour easie to the louing heart, while losse of time is the shame of folly,  
and



and forced paine brings vnpleasing profit.  
Time trieth all things, and openeth the eyes  
of true vnderstanding, making the eye of  
nature to guide the whole world in good  
order, the eye of reason to run the course  
of nature, the eye of art to note the rules  
of reason: but the eye of wisdom to take  
grace for her direction.

Time lost is hardly to bee recouered, olde  
sores hardly healed, credite crackt is  
hardly restored, and long quarrels hardly  
quieted.

Time lost is the effect of folly, the shame of  
wit, the rudenesse of will, the rust of sence,  
the raine of reason, the wound of sinne, the  
woe of man.

Time and tides must be watched: for if they  
will not tarrie for kings, let not inferiour  
persons expect to command the heauens.

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Traueller.

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*I Countries, vices, manners, men, obserue;  
Learn languages, and would good fame deserue.*

**T**Raueller is an excellent hunts-man of  
idlenes, and Phisitian to cure the pas-  
sion

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*The rich Cabinet.*

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sion of loue: for by labour and more generous imployment out of sight of the absent and beloued object, the body and minde are otherwise so set on worke, that lasinesse and loue are quite extinct.

Traueller must doe more then looke on goodly buildings, and gaze on beautifull faces: lest he be like to his carriage truncke that is remoued hither and thither to serue his idle humours, to make shewes, and fill vp places: but makes no profitable obseruations for publike seruices.

Traueller must haue the head of a Philosopher, to carry away all he remembers, and sees, the heart of a Lyon to endure all afflictions, and not be afraid of any dangers, the mouth of a swine to tast and eate all meates, the eyes of a Hawke to view the secrets of all places, where he resorts, the backe of an Asse to beare and forbear either floutes or disgraces, the legges of a Cammell to carry his owne body, and other necessaries if need be, and the vigilancy of a Cocke to bee awake at all houres, and be ready to attend his iourney.

Traueller at sea sees the wonders of God, & at land the pleasures of the world: at sea  
he

he must endure both stormes and wants: at land he may preuent extremities, at sea he must prouide before hand, and so may make shift without mony: at land he must alwaies haue coyne or credit to serue his turne, at sea he liueth at ease without pleasure, at land he hath delight with some labour, at sea he is in danger of Piracy, tempests, and shipwrackes: at land he may fall amongst theeues, coufeners, and curtesans, at sea hee is troubled with the vnsauory smell of the ship, at land refreshed with the sweet scent of flowers of the field. To conclude, at sea he must endure some inconueniences, and at land he may enioy great contentment and delight.

Traueller must make vse of his labours: for it is not sufficient to goe from City to City, from Countrey to Country, from house to house, from one delight to another, except he learne the language, obserue the most remarkeable things, conuerse with vnderstanding men, conferre with the iudicious, be in person at solemnities, giue care to all reports, but beleeeue onely truthes or strong probabilities, and not let slip any opportunity to enrich his knowledge, and  
plea-



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## *The rich Cabinet.*

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pleasure his Countrey.

Traueller must not take exception to his Inne, find fault with his lodging, murmur at his bedfellow, grudge at his diet, raile on his waggener, speake ill of the religion, make comparisons with the state, villipend the place, where he remaines, nor take exceptions to the faults and imperfections of priuate persons, no though they be apparant impieties.

Traueller neede not care for costly or superfluous apparell: must haue money and not shew it, learning and not boast of it, secrets and not discouer them, abilitie of body and not abuse it, courage of heart, and not imploy it: and patience, but not ouerburthen it; for in matters iustifiable all contries hearken after complaintes, and are proud, when they may doe iustice to strangers.

Traueller must take heede of curiositie, either to enquire after dangerous newes, or to seeke after others secrets: for so he may be brought to the suspition of an intelligencer, and discredit of enformer: in both which, though there bee some things allowable; yet the very title maketh a blur.

Traueller

Traueller must be sure of credit, where hee meanes to reside: for as he cannot beforehand determine his returne; so hee may not trust vnto strangers for their charitie in vnknowne places: nay, his owne countrey men will faile him, and his wants defeat and disgrace him.

Traueller may performe his businesse the better, by how much hee makes the lesser show: For from a priuacy of life, he is vn-suspected, whereas publicke eminence makes him dangerously marked.

Traueller must be tongue-tied in matters of Religion, and leaue disputation of contro-uerfies: for to raise no arguments, to vse no contradiction, to make no comparison, to reproach or dispraise no man, or by nips or iests to expose him to derision, are secure points for a Traueller to build on.

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### Troubles.

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*Troubles are trials, though they turne to losse:  
Like gold and siluer, that are tried from drosse.*

**T**Roubles are incident to an honest life:  
but sometimes they are so many and so  
heauy,

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### *The rich Cabinet.*

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heavy, that they make honesty weary, & to sell her freehold : but troubles to confirme constancy in honesty are gracious trials.

Troubles are tokens of Gods fauour, wherevpon *Policrates* the tyrant was affraide of nothing so much, as the ficklenesse of fortune, because he had neuer any trouble or mischance in the world, which made him cast his rich iewell into the sea, because he would haue some crosses : but a fisherman hauing taken an extraordinary Dolphine, brought it to the King, who found his iewell in her belley : whereat amazed, hee presently swore, there was some great mischief and trouble toward him, which fell out accordingly : for that night there was a conspiracy against him, and he lost his life.

Troubles are like sea-markes to direct vs in the channell of saluation, least wee fall on the rockes, and shelves of worldly cares and couetousnesse : or sincke ouer-head with cares into the gulphes and skirts of deuouring vanitie, or filthy pleasures : from which we are often preserved by profitable troubles.

Troubles that are sudden and not foreseene,  
puzell



puzell our very thoughts, and perturb our vnderstandings with pensive cares: therefore is premeditation a great point of discretion, but it must forecast as well to preuent present mischiefes, as to provide for future times.

Troubles make men trust in God, and then they cannot be deceined, whereas hee that trusteth in man, shall be sure to be abused. Trouble is of greater power to restrain the act, then satisfie the desire: for the body may be weary of sinning, when desire is neuer satisfied with sinne: as the drunkard that can drinke no more, yet calls for more wine; and the lecher vnable to satisfie his lust, yet loues to rub and scratch his scuruey ytch.

Troubles bring a man much lesse griefe with a vertuous wife; but a vitious woman herselfe alone, will ouercome the patience of any man. They are much more troublesome to mens hearts, then a smoaking chimney is to their eyes.

Troubles are comforts to none, but such as haue grace to see, who sendes them, and why? and so to profit by them accordingly. So imprisonment is pleasing onely to  
such

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### *The rich Cabinet.*

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such as know their patience and good carriage for a while, will procure their greater libertie.

Trouble not the Lion in his pleasure, nor anger him in his pray, it may doe thee hurt, it cannot good; hunting will not make the wilde bull tame, but starke madde.

Trouble of a disquieted minde can no more be concealde then the cough, or a woman with childe, it filles with frowardnesse and grieve, and both will forth.

Trouble is the common place of the poore, they are euer in it, and for want of meanes, there is great disquiet: but an vnruely wife is a quotidian feauer, and a continuall plague on earth.

Troubles are the trials of patience, and passion the trouble of reason, feare is the enemy of a weake spirit, but faith is the assurance of comfort, as temperance the warrant of iudgement.

Troubles and trauaile keepe the body in motion, as study the minde and fences. But as ouermuch of the one trieth the body: so ouermuch of the other exhausteth the spirits.

Troubles happen sometimes to the best liuers,

uers, and futes in lawe are a meere labyrinth to an honest man, and quiet minde. Troubles cannot ouerthrowe godly resolutions, nor wise men bee overcome with trifels.

Troubles of the spirit grow by the infirmity of the flesh, and the infirmity of the spirit, is the flesh ruined: so that they are both wayes cause of each others calamities.

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*Vanitie.*

*The world (though Hea<sup>n</sup>) is but meere vanity  
Compar'd with God? no, with Saints piety.*

**V**ANITIE in words, cloathes, and actions, wherein men doe so much glory, sheweth them voide of wisedome and pietie, which if it infused no other infection to the speaker, or hearer: actour, or beholder; yet were it herein a great sinne, that it is a lauish profuser of pretious time.

Vanitie and desire of glory doe commonly keepe company, for gorgeous buildings, sumptuous tombes, large hospitalles, outward



ward pompe, delicate banqueting houses, delightfull orchards, and all such fabricks, and sumptuous workes of purpose to bee talked of, and adde to our fame: are all but vanitie, wanting the substance of good deedes and true humilitie.

Vanitie is often vented with litle vnderstanding, and yet great study, while the hand of wisdom quickly discouereth the folly of idle inuention.

Vanities are herein venemous, that they so blast the forward wits of youth in the blossome or budde, that they seeldome come to substantiall and mature frute.

Vanitie maketh wit a foolish wanton: for he that delighteth in toyes, to neglect weighty affaires, hath litle vnderstanding.

Vanitie soothed corrupts wit and reason: but the correction of vice commendeth and causeth wisdom.

Vanitie transporteth to vnprofitable pleasures, when wisdom delighteth in necessary imployments.

Vanitie of the world is like a smoake in the ayre, which seemeth to ascend vnto heauen, but it goeth and vanisheth to nothing, and letteth fall the followers there-

of

of to the pitte of perdition.

Vanitie is seene in certaine things, whereto no trust is to be giuen. The chance of the dice, the continuance of prosperitie, the faire wether in winter, or sun-shine in Aprill: the teares of a Crocadile, the playing of Dolphins, the elloquence of a flatterer, the preferment of a tyrant, and the constancy of a woman.

Vanitie is soone seene in vaunting brauadoes as appeares by this story. The Duke of *Calabria* going to make warre vpon the Florentines: in a brauery saide hee would not pull off his bootes before hee had entered the citie, to whom a merry fellow standing by saide, oh my Lord, you will I feare fret out a number of shooes then: for it must needs bee a longer businesse then you imagine.

Vanitie is a great reproach to true vnderstanding, when we either speak more then our cause in hand requires: or liue aboue our abilitie and estates, making a greater shewe and pompe then we can maintaine by our meanes: or attempt any enterprise, which we are not able to finish.

Vanitie sheweth it selfe much in idle actions  
and

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### *The rich Cabinet.*

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and ridiculous iests, as in this tale may appear. A Gentleman of *Naples*, whose spirit was too high for his fortune, liued farre exceeding his maintenance: and yet had the fortune by secrete supportation to hold vp his head in the sea of the world in despite of enuious eyes. Thus one night he lodged in the house of a baron, a friend of his, where waking somewhat early: he fell to make his prayers vnto God for the remission of sinnes, and worldly meanes, which a certaine iester ouerhearing, and lying in the next chamber, answered with a lowde voyce! oh thou prodigall childe, thou art borne a yonger brother, and to keepe but one man and a boy art stil begging; but if thou wilt maintaine a number of idle followers (whereof thou art ambitious) learne to be thrifty, & spare in time; or thy prayers will not be heard, whereat the Gentleman seeing his vanitie, and perceiving he had comitted some error, replied. Indeed I spake too lowde to let thee heare me: and haue committed a greater folly to suffer thee to liue vpon me.

**Vanitie of apparell sheweth the pride of heart: the weaknesse of wit, the fantasticknesse**



nesse of will: the defect of vnderstanding, or vnrulinesse of affection, the superfluitie of prodigalitie: and a prognosticate of pouertie.

Vanitie of discourse and foolish table-talk maketh men often ridiculous, as appeareth by this. A Gentleman sitting at the table of a great friend being his fauorite, the table fully furnished, and the company well prepared to their viands: the maister of the house began to rouse his shoulders in a rich chaire, and himselfe as richly attired, spake to a kinsman of his somewhat abruptly, and then leauing him, he also spake to the former Gentleman: and then againe to his cousin, whereat all the company amazed, expected to heare some matter worthy to be vttered: but he gaue onely a hemme, and with a spit, saide no more, but cousin: what is that pye before you; whereat a iester, chafing that he had stayed his teeth to giue time to his eares, replied suddenly: better eate of a calues head, then heare an owle speake: whereat the ghuests held laughter so hard, that they were ready to breake, and thus is idle ignorant vanity worthely made ridiculous by hier owne folly.

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*Valour.*

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*The rich Cabinet.*

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*Valour.*

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*Unlesse I make a man base feare subdue:  
He's but a beast so God and man untrue.*

**V**Alour aduanceth to honour, and thrusteth misery aside from pressing vs down in the dirt.

Valour proceeding by wisedomes direction, perfecteth such actions, as otherwise would faile in the execution.

Valour may be accompanied with folly, and then is it meere foole-hardinesse or temeritie: so that now in the schoole of the wisest it is disputable, whether a wise coward, or a valiant foole is the better man.

Valour maketh a Captaine with a few soldiers ouercome many enemies: but he that ouercommeth himselfe, is valiant indeede; but he which is his owne enemy, whether shall he flie for succour or securitie.

Valour differeth from foolish hardinesse, as a wise feare may be farre from cowardice: in both extremities turne to vice.

Valour

Valour scorneth to moue the impotent to impatieney, to betray the innocent to villany; or to vex the simple with impetuositie.

Valour wil not insult ouer a weake hearted, nor picke a quarrell with one that cannot answer him, either for impotency, some defect of nature, disabilitie of person, inequality of condition, or imperfection of sense.

Valour in a good cause doth not feare death as true diuines in Gods cause are not terrified with the diuell.

Valour is often ouerthrowne by rashnesse, and had I wist is the worst part of vnderstanding: for rashnesse without reason may breed sorrow without compassion.

Valour is glorious in mercy, but a cowheard is tyrannous in victorie.

Vallour must not attempt impossibilities, nor run into with absurdities; but carry an equal head both in the praetise of attempts and relation of actions, neither boasting of its owne worth, or extenuate anothers merit.

Valour of the Captaines is a maine meanes of victorie to the whole armie; whereupon



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*The rich Cabinet.*

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pon the *Numantines* being great souldiers thus commended the *Romans* : when once in a battaile, or great peece of seruice they were put to the worst, and driuen to flight by *Scipio Emilianus* : at their sitting down they were reprehended by their leaders in great rage for their base cowardise, with these words ; are not these the *Romane* sheepe, that we haue so often beaten home to their foldes ? to which the souldiers made this answer : they are indeed the same sheepe, but they haue changed their shepherds, meaning they had now more valiant Commanders.

Valour is so great a friend to learning, that that it will answer in her behalfe, vnterri-  
fied with swearing or swaggering : for so a noble young Gentleman much giuen to learning, and a great louer of study sitting one day amongst his bookes, was visited by a more hot braine, then wise witted gallant : a neighbour of his, who at his comming vnto him, vsed this speech ? What still at thy booke ? euer amongst the dead ? come abroade, and liue with the li-  
uing ? Oh answered the yong Gentleman I am sorry to heare thee say one thing, and  
prooue

prooue another; for my bookes are dead in show, but full of life indeede; and thou doest liue in shew, but to vertue the true life thou art dead.

Valour holds vp the sword of Iustice, and maketh life to shine with a lustre of honor, as the starres through the cloudes.

Valour raiseth meane men to order of her seruice, and degrees of militarie renowne so it be seasoned with experience and vnderstanding; otherwise to see a yonger soldier preferred before another breedes repining, and how euer fauour and authoritie may proceede *per saltum*, yet it is a meere wrong.

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Vertue.

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*I make true honour worthie truest praise,  
And from the dust the humble I do raise.*

VERTUE hath a countrey in heauen, and when she commeth on earth, she is like a traueller that goeth to a friend to perswade him to change his dwelling for a better.

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*The rich Cabinet.*

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Vertue maketh life famous, and death glorious; and he that neglecteth her is a foole: but he that hateth her is a diuell.

Vertue in youth maketh age honorable, and in age maketh death memorable: it is as harmony to life, and a sweet Diapason in musicke to the comfort both of the players, and standers by.

Vertue in misery is the ioy of the wicked, as wickednesse in prosperity is the griefe of the godly: which makes me remember a saying of a Phylosopher, to *Phalaris* the Tyrant, who reprehended him for weeping at the death of his friend, as being a principle against true Phylosophy: but he very confidently replied; I weep not O Tyrant, that the vertuous doe die, but that the vicious doe liue, and such as thou dost gouerne.

Vertue is blemished with vaine-glorious ostentation, but to boast of wickednes and vice, is the top of sinne, and most abhominable to God and good men.

Vertue in a Prince is the subjects ioy, and the peace of all estates is conserued by vertuous administration, marshall discipline, due execution of lawes, worthy aduancing to prefer.



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preferment, couragious suppressing the insolent, and resolute constancy to maintaine true religion and ciuill administration: all which must be performed by vertue, and cannot be done without her direction.

Vertue of the wise is to be beloued, the life of the vertuous to be gracious, the seruice of the faithfull to be rewarded, and the honour of the valiant to be aduanced.

Vertue maketh the minde of man to thinke right vpon God, and to doe right amongst men, so that true Vertue beginneth by good motions, good motions proceed to resolute meditations, resolute meditations must bee expressed by orderly wordes: orderly wordes must gee forwards to effectuall deeds: effectuall deeds to constant perseuerance, and perseuerance must knit vp the life with the indissoluble knot of eternall fame.

Vertue is most graced by mercy and pittie: for therein doe men come neereſt the diuine nature, whilst tyrants on earth breath nothing but blood and reuenge.

Vertue buildeth vpon hope of reward, and honour is a great spurie to vertuous endeauors.

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### *The rich Cabinet.*

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Vertue hath her greatest lustre compared to the vicious, as starres shine brightest in the darkest night.

Vertue of the soule dimmeth the beauty of the body, as the brightnes of the Sunne diminisheth the light of a candell: for vertue will appeare in despite of enuy, yet must men take heed of polluting vertue with the least crime: for a staine is not so soone scene in a coarse cloath, as in pure linnen.

Vertue is gracious in the beginning, famous in the proceeding, admirable in the end, and glorious in the memory euen after death.

Vertue in the deprivation thereof, leaueth the soule more bare then the naked body.

Vertue is like a mirrour: for as when a man looketh in a glasse; and thereby discouereth the spots and staines of his face: so through vertue doe we behold the imperfection of nature, and the deformity of sinne.

Vertue cannot bee obtained without an industrious heart, and painefull pursuit: therefore let no idle person euer thinke to attaine vertue by following vanity: for a shadow in shew, cannot produce a substance in effect.

Vertue

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Vertue is the gift of God, but gotten by industry.

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Warres.

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*I am a scourge of sinne, how ere I seeme,  
Vniust and barbarous, as fooles esteeme.*

**V**Arres that are bloody, make euen the peace wofull, and those are accursed, that are sewers of ciuell discord.

Warres dispeople Countries, deuast Cities, defloure Virgins, rauish Matrons, ouerthrow Common-wealthes, ruinate husbandry, spoile Merchants, empouerish the Trades man, and turnes topsie turuy the whole Kingdome.

Warres are sent as a Nurse, and punishment of sinnes, and because sinne doth euer encrease, till the last houre; there will neuer be a generall peace.

Warres attempted through ambition or vaine-glory, doe commonly end to the preiudice of the beginner: but if to propulse iniuries, then the decider of all controuersies



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### *The rich Cabinet.*

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fies commonly carrieth the cause with the innocent parties.

Warres are leuied to maintaine peace : for as a sword is an instrument of defence, and a cloake a shelter for the raine : so men vse wars to keepe themselves from the stormes of viter ruine by forren enemies, or priuate subuersion, by ciuell, or if you will, vneiuel friends.

Warres that grow vpon ambition , are like to bee terrible : but a luxurious peace is as miserable.

Warres are pleasing in conceit , or for outward brauery to the vnexperienced , as peace is vnpleasant to a troublesome spirit.

Warres are fearefull in the very rumour, much more in the terrible effects : for though the Drumme and Trumpet ye elda braue sound, yet doth the Musket and Pike giue a killing blow.

Warres are commonly forren, or domestick; the first may bee propulsed by like forces : but the other must be preuented by cautious endeauours , and both in the beginning , as we doe the bursting out of riuers, which otherwise will spoile all with their violent overflowings.

Warres

Warres cannot be maintained without men:  
Men cannot be got without money, money  
cannot be leuied without taxes and impositions,  
taxes cannot be paid without obedience,  
nor obedience shewed without loue, and hearty inclination to the Prince.  
Warres resemble the eyes and beauty of a  
strumpet, pleasing to the sight, attractive  
and full of fauour in outward resemblance:  
but there is death in her company, hell in  
her bed, and damnation in her entertainment:  
so to see braue plumes and scarffes,  
rich cassockes, barbed horses, to heare the  
cheerefull Drum and Trumpet, to march in  
martiall manner through the streetes, and  
to be trained in the flourishing fields, our  
acquaintance beholding vs, and friends  
smiling on vs, is a gallant idlenes: but to  
lie in the durty fields, to watch in the darke  
nights, to freeze standing sentinell, to fa-  
mish for want of meates, to be infeeble  
by the flix, to fight with cruell enemies,  
to be shot with their bullets, to be thrust  
through with their pikes, to be flaine with  
their swords, to be trampled with horses,  
to bee eaten vp by rauens, to rotte in the  
fields, or be buried in heapes, are fearefull  
issues

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### *The rich Cabinet.*

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issues of faire shewes.

Warres that are neuer so honourable and glorious, are farre inferiour to peace vpon any honest composition whatsoeuer.

Warres resemble a new broom, which sweepeth away the vnclean cobwebs, & casteth them out of our houses vpon our dunghils; so doth warre consume the caterpillers of a countrey, and carry the vagabonds and rogues, and rascall rabblement to their common graues.

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### *Wilfulnesse.*

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*No woe is wanting to a wilfull Man?  
If he be hurt, it from himselfe began.*

**W**ilfulnesse maketh him fall, that may stand, and then we say hee is iustly hurt by his owne hand, howeuer wee may excuse the stumbling of one that is blind. Wilfulnesse bringeth folly to woe, whilst the warinesse of the wise, runs the course of great comfort.

Wilfulnesse in steed of law, makes patience subscribe to power, and when wit wants  
iudge-



iudgement, what hope can there be had of iustice.

Wilfulnesse is cosin german to madnesse, and he that will not be aduised, if he perish in his peeuishnesse should not be pittied.

Wilfulnesse in the Generall of an Army, many times ouerthroweth the whole action, because he runneth head-long to destruction, and nere disputeth what hindrances and obstacles may intercept him; which makes mee remember the History of *Heluetia*, when the Emperour *Charles* the first determined to inuade the same, the Noble men and Captaines were so wilfully bent, that they presently resolved without further disputing to enter the Countrey, had not a foole standing by thus interrupted them: here are great words among you, that you will presently enter *Heluetia*, and goe into the mountaines: but let mee aske you, how you will get out againe: for when you shall be pusselled in the narrow passages, where ten men, may keepe out a hundred, you will repent your wilfulnesse: whereupon better aduice was taken, and the iourney for that time adiourned.

Wilfulnes brings repentance too late, when  
irreco-

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### *The rich Cabinet.*

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irrecouerable mischief hath light on a franticke pate, and made it too late to deliberate, how to preuent it.

Wilfulnesse of the Gouvernours is the highway to the slaughter of their souldiers : for when at the first besieging of *Belgrade*, the great Turke in a manner saw the impossibility of the attempt, he yet was so wilfull, that he commanded the Janisaries to come forward; who thereuppon pressing ouer tumultuously, were slaughtered in thousands, to the filling vp both of trenches and ditches, so that there were slain about 60000. lamentably through the imperious wilfulnesse of the Empeour.

Wilfulnesse made the prodigall child runne his riotous race, to the offending of God, disobedience of parents, grieve of friends, consuming his inheritance, and hazzard both of body and soule in misery eternall.

Wilfulnesse causeth strumpets to pleade necessity of maintenance, want of seruice, losse of friends, liberty of life, and priuiledges of loue; when yet it is meerely a wilfull resolution to doe wickedly, and enioy the pleasures of sinne for a season : for other.  
wise

wise vertue cannot bee poore , nor want maintenance, if it want not industry.

Wilfulnesse in prodigall courses, begin and goe on with some sence and hope of delight, but quickly runne into pouerty, and end in misery.

Wilfulnesse cannot endure either restraint or direction , but runneth on in the course of destruction , as a seeled Doue shieth head long on shee knowes not whither, and at last is subiect to the seisure of the Hawke.

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World.

*No doubt I am a Master piece of beauty,  
If my lesse Worlds within me, doe their duty.*

**T**He World hath so many bewitching properties, that we are so much the nearer to the diuine nature , as we lift vp our minds from it, or aboue it: for there is great difference betweene temporall trash, and spirituall treasure.

The world must bee cared for to maintaine the body, the body to preferue life, life to  
comfort



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### *The rich Cabinet.*

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comfort the soule : but neither to nourish vs in iniquity, and dispossesse vs of eternitie.

The world is but a daies walke : for the Sun goes about it in 24. houres, and the Sea is but shallow: for it is but a stones cast to the bottome , but the thought of man is vnmeasurable, and the depth of wildome vnsearchable.

The world holds him wise that is wealthy : but vertue knowes him to be wealthy that is wise: for many loose their liuing for want of wit , but very few loose their wits for want of land.

The world you see is a beautifull workmanship, yet it shall be consumed with fire for deformity and pollution of sinne.

The world resembles a generall Merchants store-house , wherein are infinit sorts of wares for diuers vses ; but if the buyers come more for idle fancies, then necessary vses , they may spend their money to little purpose , and loose their time to great repentance.

The world made the Phylosophers amazed to consider it: for they could not conceiue the originall, were ashamed to see the vanity,

nity, and confounded to consider to what end and issue it would come: whereupon it is recorded, that three excellent Phylosophers gathered themselves together concerning the same: *Heracrites*, *Democritus*, and *Epictetes* the Stoick. After some disputation, *Epictetes* put a fooles cap over the Globe, *Democritus* laughed to scorne the vanity, and *Heracritus* deplored the miserie.

The world seekes wealth, the wealthy honor, the honourable respect, but the true conuert careth for nothing but Christ, and him crucified.

The world doth commonly persecute men three manner of waies, in soule, body, and goods: the soule is troubled with vnlearned Diuines, the body tormented with vnskillfull Physitians, and the goods purloined by factious Lawyers: whereupon the Archbishop of Florence said to Cardinall *Alexandrinus*, that Lawyers themselves seldome went to law, Physitians tooke no physicke, and Diuines were many of them scarce good Christians.

The world by the opinion of *Cyprian* was corrupted with certaine abuses, wherein

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### *The rich Cabinet.*

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mans imperfections shewed a ridiculous disparity, or rather an impious contrariety, as a wise man without good workes, an old man without religion, a poore man proud, a seeming matron without honesty, a noble man without vertue, a Christian without piety, a Church-man without charity, a Priest without learning, a state without lawes, a Commonwealth without gouernement: Thus are men carried in the world with contrary humors, and infested with opposite vices.

The world was taught three good rules by *Chilo*: to know that it was Gods handyworke, that it was made of nothing, and shall be consumed to nothing: so man was instructed to know himselfe, not to desire much, and to keepe himselfe out of debt.

The World is the toile of the couetous, whose wealth is the witch of the wicked, while heauen is the hope of the faithfull, and grace the ioy of the blessed: Thus again in the world we may say, that impatience is the sting of nature, and presumption the pride of sinne, while humility is the grace of reason, and patience the blessing of grace.

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The world is a shop of such wares, as chea-  
teth the deluded buyers, who count wealth  
as a iewell, pouerty a plague, conscience a  
foole, care is a Lord of misrule, and will  
the master of the sences.

The world sheweth vs plainly, that beau-  
tie is an eye-fore, learning a taske, valour  
a heat of blood, reason a gift of God, Kings  
Gods on earth, a Noble man, a great man:  
a Souldier, a stout man: a Courtier, a fine  
man: a Lawyer, a wise man: a Merchant,  
a rich man: a begger, a poore man: and an  
honest man, a true man.

The world cannot continue, except times  
and seasons haue their courses: day and  
night make their changes, labour and rest  
comforts mens bodies, meate and sleepe  
preserue life, punishment and reward pro-  
ceed from true iustice, and wisdom and  
folly make the difference of all estates.

The world telleth vs that a kingdome brin-  
geth care, learning is full of trouble, power  
full of charge, youth full of action age full  
of grieve: and content is the onely happi-  
nesse.

The world is a laborinth of wit, the con-  
sumption of vnderstanding, the pilgri-  
mage

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### *The rich Cabinet.*

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mage of patience, and the purgatory of reason: so that in trueth he is happy, that dwelleth in it to Gods glory, his owne comfort, and the benefit of his neighbour: and to conclude, the vse is good; but the abuse dangerous.

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### *Woman.*

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*I long'd for dainties, was deceiv'd by lust:  
In one marr'd all men, made the world uniu'st.*

**W**oman was the originall of mans destruction: for he had not disobeyed God, but by the enticement of the woman: for the which God told him plainly, hee was accursed and subiect to damnation.

A woman is a stinking rose, a pleasing euill, the mouse-trap of a mans soule, the thiefe of his life, a flattering wound, a delicate distraction, a sweete death: and the loue of her hidden fire; a pleasing wound, a sweete poyson, a bitter sweete, a delightful disease, a pleasant punishment, a flattering death.

*Woman*

Woman is the strength of will, the weaknesse of vnderstanding, the exercise of patience, the trouble of reason, the encrease of number, the delight of vanitie, the pride of beautie, the abuse of loue, the breeder of iealousie, and the deceite of trust and confidency.

Woman is the wonder of nature : for shee maketh two bodies one flesh, and two hearts one soule : so that the husband and wife truely louing, so conspire in all their actions, that they haue in a manner, but one motion : for loue maketh vnion, as hate doeth seperation and deuision.

Woman is a necessary ill, a pleasing yokefellowe : and a strong supportation, to weake meanes of house-keeping ; for as in a teeme, except the oxen be ioyntly vnited and draw together : the plough or cart cannot orderly goe forward. So in house-keeping, except man and wife doe louingly agree, and ioyntly labour in their seuerall places to maintaine & increase their estates, all will quickly be ouerthrowne ; for a diuision of loue and action, makes a dimunition of substance, or rather a dissipation.



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### *The rich Cabinet.*

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Woman againe is a purgatory on earth, and with contrary humors quencheth the hottest loue, and breaketh the hardest heart ; for if she be honest, she will be imperious, if faire, she wil be venerious: if foule, she is loathsome : if a wanton, full of fraude or treason: if proud, costly aboue thy ability: if witty, impudent to shame thee, or make thee weary : if sheepish , she will neither increase thy commoditie, nor gouerne thy family : if familiar and affable, she will bee foolish and tell all: either she hath no good qualitie, or such as are quite ouermatched by the contrary.

Woman that prooueth a good wife , commonly continueth a good mother, so that the husband hath ioy , the children comfort, the seruants contentment, and all the house establishment.

Woman must auoide all occasions of bad rumors : for it is not enough that shee bee honest, but that she bee so reputed and reported ; because the honour of a man dependeth on his wiues loyaltie, and the reproch of children, on the report of her dishonestie.

Woman is the weaker vessell, and therefore  
must

must man beare with the infirmitie of his wife, as she endure the impatience and imperfection of her husband.

Woman is the author to her husband of much good or ill, as she is indued with the grace of God, or the malice of the diuell.

Woman faire, and proude, and wanting wisdom: is a looking-glasse of vanitie, and a mirror of inconstancy, idle, fantastick, desirous of nouelties, disdainfull, chargeable, a daintie feeder, a gadder, a talker, and euery way irregular.

Woman is seldome pitied in her teares: for they commonly proceede either from anger, or deceit; anger, that she cannot bee reuenged: deceite, that shee cannot haue her will in wantonnesse and libertie.

Woman is endued with the same vertues as man: for there hath beene as valiant, wise, godly, magnaninous, pollitick, iudicious, great spirited, and learned women as men: yea, our histories are filled with the glorious actions and famous conquests of women as well as Emperours, or other persons of honour, eloquence, learning, and iudgement.

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*The rich Cabinet.*

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*A whore.*

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*I am of shame a scorge, of sinne a sincke:  
My lifes-flame quencht, it like a snuffe doeth  
(stinke.*

**A** whore hath many significant names, as filth, curtisan, queane, strumpet, puncke, light-hus-wife, concubine, leman, loue, mistresse, and infinite other fictions, according to mens fantasies; but all concluding, breach of chastity, and contempt of loyaltie, either to virginittie or mariage.

**A** whore once prostituted to lust, will hardly bee reclaimed to honesty: and there is more hope of a branded thiefe, then an impudent whore.

**A** whore is like a horse-leach: for as it sucketh the blood from corrupted bodies and neuer falles off, till it swel with fulnesse. So playes the whore with our substance, and best blood in our bodies, and neuer leaues a miserable besotted man, till she haue feathered her nest, and filled her coffers: nay, till shee hath emptied the bones of marrow,



row, and the purse of money.

A whore is knowne by the boldnesse of her face, pride of her eies, wantonnes of countenance, vnconstancy of her lookes, gaudines of cloathes, giddines of gate, immodesty of her gesture, loosenesse of her behaviour, licenciousnes of her words, leawde- of her actions.

A whore is of the nature of Astrology, an art of all men embraced and practised; so a whore is railed and reuiled of euery body for her filthy conditions, and yet courted and embraced for her wanton allurements, and pleasing delight.

A whore studieth for nothing but wealth, brauery, and expences: yet she is neuer the neerer to attaine to any settled estate, nor a jot the richer at the yeeres end.

A whore is not to bee trusted with a secret, nor can be filent in a matter of importance especially if a bribe whisper her in the eare and a greater reward entise her to disco- uerie.

A whore bringeth a foole into the house of slaughter, and he that goeth into her chamber, is like an Oxe led by the Butcher.

A whore cannot bee better compared then  
to

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### *The rich Cabinet.*

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to deepe pits, from whence it is easier to keepe ones selfe from falling, then once fallen to recouer out: so it is more easie to absent thy selfe and neuer remember her, then by her company to content and satiate thy desire.

A whore is compared to coales taken out out of the fire, which either burne a man or besmeere him: so doe whores either consume our estates, or our credites.

A whore amongst many other hath one louely condition, that in her louers misery she will laugh and sing, and at his intreaties she will fleere and scorne.

A whore reprehended for her incontinencie standeth more stiffely then any other on tearmes of honesty, and reprobued for her shamelesse and filthy desire of change and varietie, iustifies with fearefull oathes her constant fidelitie.

A whore supposeth to redeeme and wipe away her filthy crimes, by going to Church and giuing Almes: but let her know that the sacrifice of a theefe, is as if he had offered the head of Dog, and the charitie of a strumpet, as the stinke of a dunghill.

A whore

A whore hath this vsuall impediment, that she cannot repent. For while youth lasteth shee is loath to leaue her profitable sport, and when both faile, she sees that of a yong whore she may turne an old bawd, and so still liue by the trade.

A whore that is mercenary, will hardly bee drawn from her filthy life, she is so fast linked to the loue of money, otherwise many faultie women repent their first offence, and become of bad maides very good wiues.

A whore thinkes her selfe excellent wittie, when she can practise disloyaltie cunningly, and ouerreach her friendes by her subtiltie.

The finest whore is but a filthy dripping-pan, so often set to the fire, till she is caught by the flame, and so burnes her selfe, and her basting sticke ere she hath done.

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AN EPI TOME  
OF GOOD MANNERS,  
extracted out of the treatise of  
*Mr. Iohn Della Casa* called  
*Galatea.*

**A**Lthough vertues and high ex-  
alted qualities seeme to haue  
a greater praise : then com-  
mon rudiments , and simple  
precepts of life ; yet because  
euery mans arme cannot reach at so high a  
branch , nor capacitie attaine to so great  
knowledge, and that good mauners is more  
necessary , and to bee put in practise in all  
conuersations. I will here briefly shew you  
by way of short and ciuill admonitions,  
how a man should demeane himselfe with  
acceptation to all noble societies.

*God*

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## *Good manners.*

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*Good Manners preferreth as much  
as Vertue.*

First then to encourage thee the more ;  
beleecue it, that many men haue attained to  
great preferment by cheerefull and pleasant  
behauour alone, when as diuers endowed  
with vertues of admiration, haue not yet  
stepped so high on the degrees of honour.  
Contrariwise, rude and vnciuill fashions  
make men both odious and comberfome :  
for though there bee no lawes nor punish-  
ments articulated against them : yet is na-  
ture a principall corrector in his kinde, and  
maketh them vsociable to mutuall com-  
merces, and others of moderate demeanor  
affraide of their rudenesse ; for as men doe  
commonly runne away affrighted at sauage  
and cruell beasts, not seeming once to haue  
any feare of gnats, and flies, and other lesser  
vermine: yet by reason of continuall annoy-  
ance, they complaine more of these, then the  
other. So fareth it in the hate of wicked and  
impious liuers: but yet by being continual-  
ly conuersant with one another, wee are  
more affraide of vnmanly and vntaught  
com-

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### *Good manners.*

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companions, then tyrannous and dissolute liuers.

### *Flattery.*

Next to frame our selues conformable to societie, wee must liue in such a fashion, that we may please others, and not satisfie our mindes altogether: wherein discretion must so measure our actions, that as we ought to be farre from palpable flattery incident to a Parasite: so must we be remote from deprauiing inuection, the office of a detractor and railer.

### *Loathsome and filthy things.*

We must not onely refraine from such things as be foule, filthy, loathsome, and nastie: but not so much as name them; so that neither the common sence of other men should be offended, nor the conceite and imagination with matter vnpleasant distastet: as for example; a Gentleman ought not openly to thrust his handes into his priuities, to reach to his head, or any part of his body, as if he fished for a louse, to ease himselfe in publicke view, and so trusse himselfe

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### *Good manners.*

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in a brauery, to wash his hands on a sudden: as giuing the company notice, where he had beene, to shew them any loathsome thing, as hee passeth by the way : nor to offer to their nose any filthy or stincking weede, which may annoy , or displease their patience.

### *Vnpleasant sounds.*

We must not grinde the teeth , whistle, make noises, nor offend the eares with any harsh and vnpleasant sound : nay we should not offer to sing aloud, especially hauing an untunable voyce ; as for coughing, sneezing, and yawning, they bee things so vnfaury, that a man is bound to auoide them in publicke, or at least restraine himselfe as much as nature may suffer, and tollerate ; but the principall reason is , the vile-pending the company, and taking vpon our selues a greater state of preheminance, then either they will allow, or falleth to their proportion to carry.

### *Blowing the nose.*

We must not blow our nose too lowde, nor open the hand-chercher at all to shewe  
any

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### *Good manners.*

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any nasty filthinesse, nor lay it to the cuppe where another meanes to drinke, nor smell to the meate, which he determines to eate, no not to that, which thou hast chosen for thy selfe, no nor reach the cuppe or meate, which thou hast tasted to any other of thy owne voluntary will, except such a familiar friend, as dependeth on thee for loue, or obseruation: for though they seeme small offences, yet beleue it, slight stripes haue power to slay fast enough.

### *Vnmannerlinesse at the table.*

We must auoide all rauenous and greedy feeding, all vnmannerly besmeering the fingers, all filthy bedawbing the napkins, wiping our face with them, sweating with eating, blowing in drinking, and rubbing our fingers on bread, table-cloth, or any other place vnbesitting; nor should a man blow vpon any thing to deliuer it to another, as the dust of a roasted appell, or a fether from ones ruffe and such like: for winde was neuer without water, nor offer thy hand-kewcher to another, nor come so neere in thy talke as to birtath in ones face, nor indeede  
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### *Good manners.*

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any thing which may breede offence, or breach of friendship.

### *Carelesnesse of the company.*

We must doe nothing in our ciuill conuersation, which may giue a distast to those with whom we keepe company of vile-pending, or smally estimating them; as sleeping, where men be met to commune, and confer together; rising to walke vp and downe, when others are disposed to sit and complaine to on another, or dispute the matter; stretching our selues and yawning with other rude iestures, pulling out of letters to reade, as if some great affaires importuned, and were committed vnto them: payring of nailes, dromming with fingers, whistling, singing betweene the teeth, humming, shuffling with the feete, when other men would sollace themselves otherwise: sitting with turning our taile to our next neighbour, lolling with our feete vpon a table, or higher forme: leaning on ones shoulder, punching with the elbowe at euery abrupt sentence we vtter, and such like, all which shew a certaine carelesnesse of the company, and set-



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### *Good manners.*

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ting at nought such, as we conuerse withall at the instant.

### *Decency of apparrell.*

We must apparell our selues meete for our age and calling, and not haue other men in contempt by our singularitie, but fasshion our selues to common vse, though it be lesse commodious or gallant, then our desires and desires would aduenture vpon. Againe, when all men weare handsome beards, we should not shaue our selues with strange attire of other countries, or fashiocke of our owne, nor ill shaped, least the world suspect we weare other mens: but fit & comely to the body without pride, vanitie, nastinesse, miserablenesse, or vmannerly showenlinesse.

### *Curiositie and cumberfomnesse.*

We must not be too tedious in trimming or apparelling our selues: for it either shews a pride or curiositie, which is as ill a vice: nor must we haue any busines to doe, when we should sit downe at the table, or seeme to

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### *Good manners.*

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to be angry, that the meate is brought in so soone, when yet all the company would faine be at dinner, nor show a manifest pride in sitting downe first, choosing the best bed, the handsomest chamber, going in a doores or vp staires without some ceremonious proffer, and sports and exercises, as if they were rather masters of the company, then companions.

### *Brawling and railing with seruants.*

We must not brawle and raile too much at the seruants: much lesse strike, especially when company is within hearing; For either it shewes a froward and teasty humor, or foolish pride, which is of all other vnbecomming a Gentleman, who should boast of nothing so much as an humble minde, pleasant affabilitie, and well sorted curtesie: nor should wee make our table a place of vnkindnesse, quarrell, or chaffing; for mirth and solace is the physition of feeding, and to be then froward or fromward, is meerely an extremitie, and breach of true friendship. Againe we must not be too sad or lumpish, but pleasant and familiar, so that the com-

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### *Good manners.*

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pany may suppose themselves welcome, and proceed in their entertainment, this custome must be likewise obserued in all ciuill entercourse, and salutations: so that when a question is demanded, no dogged and vn-mannerly reply must followe: no musing nor extraordinary contemplation amongst friendes or company: no nicenesse, or effeminate daintinesse: no dangerous exceptions, if friendes or companions should talke somewhat displeasing, or doe something, which might be forborne.

### *Filthy talke, ribaldry, prophanation, vn-seasonable speeches.*

We must not defile our communication with filthy and obscene talke: prophaning Gods name, or intermingling religious secrets, with common entercourses, and vn-seasonable conference, and out of time, as telling Fryers sermons to yong Ladies disposed to be merry, or talking idly when the company is in serious discourse, is a thing to be auoided: as also at feasts and banquets to make relation of wounds, slaughters, or other tragicall accidents is vnciuill, and a custome



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### *Good manners.*

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custome to be reclaimed : nor should wee take vppon vs the discouery of our visions and dreames, as many will doe with a tedious curiositie, and vnseemely confidence : but of all other things an honest Gentleman must not dishonest himselfe with any fiction or lie, especially of his owne inuention, either in hope of vaine glorious prayse of a good wit, or grosse flattery toward any in presence : nay in relating newes, and the report of other men, he must bee very circumspect, and obserue such cautions, as may induce the company to good and worthy attention, and not to scorne or deride him, either for his owne vanitie in ambitiously discouering some commendable ex-ploytes, or his detracting others in proclaiming their infamie.

### *Counterfeiting of greatnesse, Comparisons.*

We must not counterfeit a greater port and brauery, then God hath established vs in, nor yet practise high and magnificent gestures, nor ouer-rich and costly apparell: nor ouer-topping and discountenancing our inferiours, we must not boast of our ho-

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### *Good manners.*

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honour, Ancestors, wealth, exploits, nor contest with the company by way of vnequall comparisions, either to braue our betters, or insult ouer others of meaner condition: nor are we too too remissly to imbase our selues, lest it tend to a secrete pride by contemning what euery man thinketh due vnto vs: as if we deserued farre better, and yet seemed to disclaime it, till it were fully offred vnto vs: nor should wee refuse in modestly to tell the truth, either concerning our selues or others: but wee must auoide a prolixitie of speech, and fetching about, when we are demanded our aduise: there is likewise a fault to be auoided amongst gentlemen, proceeding from an abiect minde; which is when a man doth embase himselfe farre lower then his place, to the trouble and combersomnes of the whole company: but sometimes it proceeds from folly and ridiculous custome with them, and then it is lamentable.

### *Ceremonies.*

We must auoid all extraordinary ceremonies, or curious entertainements, as vncouering the head, bowing the body in token of reuerence,

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### *Good manners.*

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reuerence, vsing high titles and stiles of honour, kissing the hands, embracing the body, and such like; all which, as they may be vsed, are decencies, and things of meere necessity and of duty: but for euery idle fellow in foppish meetings, and saluting one another without distinction of time, place, and persons, anticke like to confound them is meerly discrepant from generosity and good manners: therefore is it not a lamentable case for a Gentleman to honor them in titles, whom they despise in their hearts, and with verball protestations offer seruice, when yet wee thinke our selues worthy to command and controll them: yea, sometimes it happens, that encountering with a stranger, how base and vnworthy soeuer he be: yet we giue him all the attributes of noble and high exalted, yeelding as much as vnto our best deseruers, yet I cannot denie, but there be titles by priuiledge according to the degrees of men, as Princes, Lords, Gentlemen, Officers, and such like, wherein yet wee must obserue a decorum, but not disperage the worthy by bestowing their graces on the vnworthy.



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## *Good manners.*

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### *Ceremonies for Profit, Duty, Vanity.*

Wee must therefore consider, that Ceremonies are vsed for Profit, Duty, or Vanity. For profit as we see in flatterers, who sooth our humors in euery thing, not in regard of our wils, but because they themselves should be recompenced, wherein a Gentleman should not be seene: for it cannot be otherwise, then a lye; and a man cannot honestly make a lie, nor seeke by vertuous courses to pleasure himselfe, by the hurt of another.

### *Duty.*

But ceremonies of dutie are not to bee left according to the ciuell custome of the place, and therefore we say, you, and not thou, to men of good sort: so in the rest, we must seeke to please others, as well as our selues, although sometimes we can yeeld no probable reason for the same, as we doe in the lawes of Princes, which we must not presume to alter, till they in authority thinke them meet to be repealed: so that because  
custome

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### *Good manners.*

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custome alloweth those salutings of curtesy by tearme of kissing your hand , I am your seruant, and such like, as they doe in *Italy*, they are not to be left neither in writing, nor speaking , as for that harsh imitation of example of long former times, it is no more to be practised, then to send vs to eate akorns ; because in the beginning of barbarisme we did so.

### *Vanity.*

We must not be touched with ceremonies of vanity or pride, wherein custome of countries is to be obserued: for what is conueniēt at *Naples*, being a City of Nobles and Gentlemen , is not so requisite in *Florence* and *Lenca*, places consisting of Merchants, and inferior degrees , as also because in *Venice* there is an extraordinary kinde of kissing, and saluting one another, by reason of pleasing one another, in giuing their bales, and consents for offices, yet must not euery City or Towne doe the like.

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## *Good manners.*

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### *Comberfomenesse.*

Ceremonies are also to be restrained, that breed comberfomenes, wherein the circumstance of time, age, and condition, must be respected: for a Iudge need not vse such humility as another, an old man as a young, a country-man as a courtier, a seruant as a stranger, and diuers others: for where men expect a duty, they care for no ceremonies, and where they respect them, they are also tied to decencies: for as curtesy and humility are gracefull euen to inferiors: so too much affectation and foppish motions tend to flattery, and make vs mocked with the titles of double diligence.

### *Booke Ceremonies.*

For when men are cunningly courted, they are weary of it, disdain it, and herein is great reason, because these glaucering fellowes doe thereby shew, that they estimate the party, as a vaine and arrogant person, or a simple and shallow-witted gull: we must therefore take heed of Booke Ceremonies, which in  
*Spain*



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### *Goodmanners.*

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*Spaine* of all other places are vsed, yea, euen to the selling of them for money, and obseruing how this man must bee spoken vnto, that Nobleman saluted, that Lord exalted, that woman magnified, &c. So that nothing passeth without prescription, which when ignorant men haue got once, they practice with immoderate basenesse, folly, and cowardise.

### *Slandering, Quarrelling, and Wrangling.*

We must not slander or depraue another mans doings; no nor repine at our neighbors prosperity: for therein we shall imitate the Oxe that goreth with his hornes, or striketh with his feet: **All quarrelling, wrangling, and onerthwarting must be auoided:** for as in a combat the victory is the principall end of the fight; so in verball contentions wee endeuer to seeme to be in the right and preuaile, as more iudicious then another, so that the gaining the cause in trifling matters, doth many times loose the loue of a faithfull friend: for who will be acquainted with such, that euery houre are contentious, and giue vs cause rather to stand vpon

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### *Good manners.*

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pon our guard to preuent a quarrell, then to desire conuerſation to maintaine our delight and contentment.

### *Counſelling and Reprouing.*

We muſt be carefull how, and whom we goe about to counſell or reprove: for commonly it proceeds from ſelf loue and pride, that we are wiſer then they; yea, ſometimes it ſeemeth a checke to him for his ignorance and folly, ſo that this intermeddling with other folkes buſineſſe, is a dangerous matter: for hee that counſelleth, hath euer a good conceit of himſelf, and an ill opinion againſt the other, and he that reproveth others, ſeemeth as though hee had no faults of his owne.

### *Scoffes and Scornes.*

We muſt not ſcorn or ſcoffe at any man: for it is a greater ſigne of contempt & diſdaine to ſcorne a man, then to do him an open wrong. Forasmuch as wrongs may be done either of choller, or of ſome couetous mind or other; and the nature and effect of a ſcorne, is properly

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### *Good manners.*

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perly to take a contentation and pleasure to doe another shame and villany, though it doe our selues no good in the world: therefore we must neither reprove the blemishes of nature in other men, nor make a sport to counterfet their imperfections, & although there bee some difference betweene a scoffe and a mocke, as that a scorne sheweth alway despight, and a mocke may be done in pastime: yet must a Gent. auoide both the one and other, or at least be limited in his mirth, that it turne not to shaming the party, and so may be counted as ill, as a scorne or deprivation. For it many times chanceth, that in boording and iesting one takes in sport, the other strikes againe in earnest, so that a mocke is no better then a deceit, and he that seekes to purchase good will, and be well thought on, must not make himselfe cunning in mockes and iests, and yet a pretty fashion of mirth is sometimes maintained from pleasant iests and conceits, and a good wit is both commendable and allowable: but herein must be a great gouernment and moderation, because it cannot be good to iest in matters of weight, and much lesse in matters of shame. Againe, where it is out of  
time



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### *Good manners.*

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time for to laugh, there to vse any iests or dalliance, it hath a very cold grace: besides, iests must bite the hearers like a sheepe, and not like a dogge: for if it pinch as the bite of a dogge, it shall be no more a iest, but a wrong: so then iests be no other things but deceits, and deceit cannot be wrought but of men that haue fine and ready wits, and very pleasant. For to iest or taunt is not currant with every man that will, but onely with them that can.

### *Counterfetting, Discourse at large.*

We must not for other mens pleasures dishonest, and dishonor our selues, as to counterfet to bee fooles, and vnsauery dolts, nor talke at randome with farre fetch discourses, and absurd relations, onely as I said before, a man may bee merry conceited, and vse a pleasant liberty in speech amongst his equals, as also vpon occasion, discourse at large with well disposed speeches vttered to purpose, concerning the trauels of forren places, or the History of Liues, or the relation of troubles, or such like circumstantiall matter, wherein it behoues them to vse  
proper

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proper names, and not to change them after, but above all not to say any thing, which vn-said in silence, would make the tale pleasant enough, and peradventure glue it a better grace to leaue it out; yet sometimes men may dispose and order their tale first with by names, and then rehearse them as neede require, that are proper, as for example who would describe couetousnesse, or any other vice or vertue, may personate a name of any man notoriously infamed for the same, or gloriouly exalted for the other.

### *Plaine Words, No double signification, Apt wordes.*

Our words must also be plaine, that all the company may easily vnderstand them, and withall for sound and sence they must be apt and sweet, and not old, rotten, and out of vse, but naturally bred in our soile without doubtfull and ambiguous enigmas or amphibologies, to put the hearers in a maze for the interpretation. They should be also apt and proper to that thing we goe about to deliver, whereby the discourse shal be more pleasing, and the iudgement of the  
discour-

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### *Good manners.*

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discourser more commendable.

### *Forren Languages.*

We must auoid all talking in forren languages, to him that vnderstandeth not what we say, nor should we vse it at all, but when it is needfull for vs to be vnderstood, and meerely when necessity enforceth to vse them. For without controuersie, our owne is more naturall vnto vs, and addeth a grace to euery discourse.

### *Words dishonest in their meaning.*

Besides this, it becommeth euery honest Gentleman to eschew those words that haue no honest meaning: for the goodnesse of words consisteth either in their sound, or pronouncing, or in their sence and interpretation: so that a man must not onely beware of vn honest and filthy talke, but also of that which is base and vile, and especially where a man talketh, and discourseth of great and high matters: as for example, to scratch the scabbes of sinne, to name weomen of the world scuruy whores, and infinite of this sort,



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### *Good manners.*

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fort, wherein wee must auoide the filthines of speech, and rather accustome our selues to such gentle and courteous speeches, and so sweete, that they may haue no manner of bitter tast in them: nay as I said in the reprehension of sinne, and discoursing of pleasant matters; we must be moderat, & vse couert tearmes and descriptions. Moreouer, a man should not bring a mans faith and honesty in question and doubt: but if a man promise you any thing and doe not performe it, you shall rather impute it to forgetfulnesse, then thrust out any stings of complaint, anger, or choller; you should therefore neuer speake before you haue first considered and laid the plot in your minde, what it is you haue to say; for in so doing your talke shall be well deliuered, and not borne before the time.

### *Voyce and tongue must be pleasant.*

We must also beware that our voyce be not hoarse and shrill, and when wee laugh and sport in any sort, wee must not cry out, and scrich like the pulley of a well: nor yet speake in our yawning; so that if a man doe flatter by nature, or become hoarse through

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### *Good manners.*

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imperfections, it is most meete for him to be sparing of speech, and rather silent, and attentive to others, then forward to discourse with displeasing; it is also an ill noyce to heare a man raise his speech high like to a common cryer, and yet not so low and softly, that he that hearkens, shal not heare him: nay, if he be inforced to repeate his tale againe: he must doe it soberly, and not as if he were angry indeed: our manner of speech must be also disposed, as the common vse is; and not vnsorted, disordered, and scattered confusedly, as many doe vpon a brauery like a Scriuener, or some pedanticall schoolmaster: nor must wee preposterously place our words, as versifiers may doe: nor should we vse the pompe, brauery, and affectation incident to others; but withall we must take heed of such base speech, as vile meane people, or as we say the rascall scab accustome; in one word, as wee haue partly shewed before: we must fashion our selues like Gentlemen, and professors of ciuilitie.

### *Talkatiue fellows.*

As the defects of slowe and fumbling speeches are to bee reformed: so must wee  
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### *Good manners.*

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not talke too fast, nor too much, as many talkatiue fellowes, who out of vanitie loue to heare themselues speake, and trouble all the company ; there is another fault likewise to be redressed, and that is interrupting another mans discourse, which must not bee : for nothing mooues a man sooner to anger, then when he is suddenly cut short of his wil, and his pleasure, be it neuer so little & of smal importance: If any man therefore be in a redinesse to tell his tale, it is no good manners to enterrupt him, nor to oppose against him, although hee entermingled some lie or fiction in his discourse: nor must you diuert the hearers from any mans discourse to a new begunne speech, and tale of your owne; for as the interrupting of a man is, as if you should take him by the sleeue, and stop his course beginning to run, so to aske abrupt questions in the midst of a tale, or offer to beginne another discourse, when a man is telling a story or such like, is as if you should shuffle stones against him which goeth. For euery man in his owne conceit thinkes he can tell his tale well, although for modesty fake he deny it: yet men must take heede of ouer much talking; for



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### *Good manners.*

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he must runne into some errors, and commit many faultes, that talkes too much, and he that talks all the talke to himselfe, would after a sort prefer himselfe aboue them that heare him, as a master would be aboue his schollers, and therefore it is not good manners for a man to take vpon him a greater state, then docth become him.

### *Silence.*

Wee must not also bee ouermuch silent: for to vse silence in place where other men walke too and fro, is in manner as much a fault, as not to pay your scot and lot as other men doe; therefore it is good manners for a man to speake, and likewise to holde his peace, as it comes to his turne, and occasion requiers.

### *A good grace.*

Wee must also vse a manner of grace in our speech and actions; For it is not enough for a man to do things that be good, but he must also haue a care he doe them with a very good grace: and a good grace is nothing else,

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### *Good manners.*

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else, but such a manner of light as I may call it, as shineth in the aptnesse of things set in good order, and well disposed one with another and perfectly knit and vnited together, without which proportion and measure, euen that which is good is not faire, and the fairenes it selfe is not pleasant.

*Of Vices, curled haire, sweet smels, custome, condition, country.*

Wee must not offend any man with our vices; for as they be foule and filthy in themselves; so they produce shamefull effects, and turne to our losse and reproach; it shall then be necessary for Gentlemen, and men of good behauiour to haue a regard to this measure, I speake of in going, standing, sitting, iesture, apparell, port, silence, rest and action; for a man must not apparell himselfe like a woman: as in their haire and beardes frised and curled with bod-kins: their face, necke, and handes painted or starcht; their perfumes so hot as a daintie strumpet, and themselves meerely effeminate and womanish. As for apparell spoken of before, wee must vse them according to the fashion, and our calling: for we must not take vpon

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### *Goodmanners.*

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vs to alter custome at our will: for time doth beget them, and time doth also weare them out: yea, wee should apparell according to the countrey we liue in, for what peraduenture is allowed in *Verona*, perchance would not be suffered in *Venice*.

### *Cemlinesse in going.*

We must not run, nor goe too fast in the streete, least it make one sweate and puffed, which is too vnseemly for a Gentleman, nor yet are we to goe so soft and demurely as a maide: neither should we shake the armes, or writh the body, mince it: or walke with high gate, and lifting vp the leg, nor stampe with the feete, nor goe as it were splay-footed, nor stroake vp the stockings in going, nor stare in ones face, nor looke vp too high nor muse too lumpishly, nor doe any thing vnseemly when wee would bee professed Gentlemen, who should be masters of true ciuilitie, good manners and curtesie.

Many other things I could here relate: as a table, wherein a true life is pensilled out, and delineated for example and immitation: but because it would bring mee along,



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*Good manners.*

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as it were into a confused iourney, I will desist from traueelling in vnknown waies, and wading further in the deepe, then I shall be able to recouer the shore; and so I leaue with these few cautions, and abbreuiated principles, and hope you haue the discretion to retire to greater volumes, and better direction, if these be not fully satisfactory.

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*By T. G.*

*Nemo desperet meliora lapsis.*

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F I N I S.

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